THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

GENERAL ASSOCIATION OF CONNECTICUT.

This body met, on Tuesday, June 19, at the house of Rev. Adam Reid, in Salisbury. Chauncey A. Goodrich, D.D., Moderator, and Messrs. J. S. Stone and David S. Brainerd, Scribes.

Associations.	*Delegates.*
Hartford North,	Rev. Francis L. Robbins, D.D.
"	" Jairus Burt,
"	" Levi Smith.
South,	" W. W. Woodworth,
"	" L. S. Hough,
"	" James A. Smith.
Central,	" Noah Porter, D.D.,
"	" Joel Hawes, D.D.,
"	" John A. Hempsted.
New Haven, West,	" Samuel Mervin,
"	" Samuel H. Elliott,
"	" Geo. P. Prudden,
"	" Austin Putnam,
"	" Edward Strong,
"	" Chauncey A. Goodrich, DD.
East,	" David Root,
"	" George S. Wood,
"	" J. D. Moore.
"	" J. C. Nichols,
New London,	" Frederick Gridley,
"	" Thomas S. Shipman,
"	" William Cliff,
"	" Nathaniel Hewit, D.D.,
Fairfield, West,	" Ezra D. Kinney,
"	" Giles M. Porter.
"	" R. S. Stone,
East,	" D. D. Frost,
"	" R. C. Gardiner.
"	" Francis Williams,
Windham,	" Daniel Hunt.
"	" Charles Hedley,
Litchfield, South,	" Benj. L. Swan,
"	" William H. Whitman.
"	" Cyrus Yale,
North,	" Ira Pettibone.
"	" D. D. Field, D.D.,
"	" D. S. Brainerd.
Middlesex,	" H. B. Blake,
"	" Geo. A. Calhoun,
Tolland,	" H. Winslow.

From Corresponding Bodies.

N. S. Gen. Assembly,	Rev. G. N. Judd, D.D.,
" "	" Artemas Bullard, D.D.,
" "	" Henry Little.
O. S. " "	" R. L. Stanton.
Ev. Conso. Rhode Isl'd	" J. P. Cleveland, D.D.
Gen. Convention of Vt.	" Sand. G. Coe.
" " Wis.	" Stephen Peet.
Gen. Association Mich.	" S. S. Brown,
" "	" Isaac W. Ruggles.
" " N. Y.	" D. C. Lansing, D.D.

Committees.

Overtures.—Drs. Hawes and Hewit, Messrs. Pettibone, Calhoun, and Strong.

On the State of Religion.—Messrs. Woodworth, Strong, Tift, Porter, and Swan.

On Doctrinal Errors.—Dr. Porter, Messrs. Bust, Kinney, and Putnam.

On Neglect of Public Worship.—Dr. Field, Messrs. Prudden and Wood.

On the Concio ad Clerum.—Messrs. Putnam, Shipman, and Prudden.

On Arrangements for Public Worship.—The Moderator and Rev. Mr. Reid.

On Unscriptural Divorces.—Drs. Hawes, Hewit, and Field.

Treasurer.—Rev. A. Putnam, New Haven, Register.

Preacher of Concio ad Clerum.—Rev. J. L. Eldridge.

Delegates Elected to Corresponding Bodies.

General Assembly, O. S.

Primaries.	*Substitutes.*
W. Thompson, D.D.,	T. O. Price,
Andrew Danning,	C. Bentley.

General Assembly, N. S.

C. B. Bush,	H. R. Blake,
Amos Savage,	J. H. Linsley, D.D.

General Association Mass.

N. Hewit, D.D.,	L. H. Atwater,
B. S. Page,	R. S. Stone.

General Convention Vt.

B. Tyler, D.D.,	E. H. Hooker, D.D.
E. B. Crane,	S. A. Loper.

General Association N. H.

D. M. Seward,	C. B. McLean,
Francis Williams,	J. E. Tyler.

Evangelical Consociation R. I.

Austin Putnam,	Edward Strong,
Lavalette Perrin,	L. H. Barber.

General Conference Maine.

A. B. S. Myers,	F. Harrison,
C. Lyman,	S. D. Moore.

General Association N. Y.

Isaac Parsons,	E. E. Hall,
C. A. Goodrich, D.D.,	A. S. Chesebrough.

General Association Ill.

Albert Smith,	Horace Winston,
Calvin Terry,	A. McEwen, D.D.

General Association Mich.

T. C. Nichols,	B. Northrop.
General Convention	Wis. 1849.
G. A. Calhoun,	Joseph Vaill.
General Convention	Wis. 1850.
T. L. Shipman,	William Clift.

The next meeting is appointed at Litchfield, at the house of Rev. B. L. Swan.

On Tuesday afternoon the Associational Sermon was preached by Rev. William Thompson, D.D., Professor in the Theological Seminary at East Windsor, from the text—"He shall see of the travail of his soul, and shall be satisfied." Isa. 53: 11. The preacher dwelt upon the satisfaction of the Savior in the realization of the supreme dominion guaranteed to him over the world of minds, the elect, the non-elect, angels and devils. He will also be fully satisfied with the number of the redeemed, the character of those who are saved, and the measure of happiness awarded to them. The elevated views of the office of the ministry which this subject gives, and the great and leading reason why ministers should love their work and their office, and the main ground on which we should base our prayers for sinners, to fill up the joy of the Savior, constituted the inferences. The general aspect of the discourse was of the Ridgeleyan more than the Edwardean school. The General Association voted their thanks to Professor Thompson for his discourse, with a recommendation for its publication.

The written narratives of the district associations were read. They were mostly prepared with care, and contained the statistics of advancement in the churches. Quite a number of congregations have enjoyed revivals of religion. The number of new and costly edifices erected during the year, and especially the ease with which the means have been obtained, were specially noticeable. The statements of the delegates from corresponding bodies were received with much attention. Mr. Peet, from Wisconsin, referred to the date of his first license to preach, given to him in a town adjoining twenty-three years ago, and the little thought which could then have been entertained that he would come to the General Association of Connecticut, as the representative of more than one hundred Congregational and Presbyterian churches in the *State of Wisconsin*. In 1839 he went to that Territory, and visited every church of our fellowship he could find, and there were five churches and three ministers. Now they have 102 churches, and about 75 ministers.

The Delegate from Illinois, Mr. Pierson, being unexpectedly prevented from coming in person, forwarded an interesting letter, bearing the testimony that Congregationalism is well adapted to the West. He also reported great advancement and general prosperity.

THE EDUCATION SOCIETY.

On Tuesday evening, the Conn. Branch of the Am. Ed. Society held its 23d annual meeting. Rev. Dr. Goodrich in the chair. Prayer by Rev. Dr. Lansing.

The report of the Directors was read by Rev. Mr. Woodworth, Secretary. The available income of the Society was $3354, of which $2223 was from contributions in 41 churches, $220 from a legacy, and $880 from the income of that portion of the funds of the parent society which originated in Connecticut. The number of beneficiaries in this State is 48, of whom 28 were in Yale College, 12 in the Theological Seminary at New Haven, and 10 in that at East Windsor.

The report, among other topics, argued earnestly in favor of the suggestion of the Boston meeting, that the pastors should take the charge of the interests of this Society, both in collecting funds, and in looking out suitable young men to be brought forward to seek an education for the ministry. The consideration that so many of these pastors are themselves indebted to the benefactions of this Society for putting them into the ministry, who but for its aid would now be engaged in the workshop or on the farm, instead of preaching the Gospel, the present urgent need of great efforts to increase the number of able ministers, the signs of the times, the growth of our country, were all set forth as motives to earnest prayers for the conversion of young men, and especially for the outpourings of the Spirit upon our colleges. The recent appeal for aid to many young men who have been converted in the West, is of much interest.

Rev. Mr. Riddel, Secretary of the Society, gave an explanation of the proceedings at the late annual meeting in Boston. The Board have within eight years diminished the expenditures for conducting their operations more than one-half. By the discontinuance of the *Quarterly Register*, a very valuable publication, a great reduction was made. Other reductions are made. The whole expense now is but $3500, which admits of the employment of but a single agent, who must confine his labors to Massachusetts, and to those places where the quickest and largest returns could be made, especially as the Board was heavily burdened with debt. Hence complaints were made from other States, which led the Board to consider whether it was not their duty to dissever the Society from its branches, and confine themselves to Massachusetts. The meetings held in Boston were united in urging the Board to go on and sustain the cause throughout New England, as for the last five years. It is the great object, that the Branch Societies should come to the help of the institution. It is not likely that the agency will be increased; the late agent has felt it to be his duty, after laboring thirteen years, to resign. The Directors believe the time is close at hand, if it has not fully come, when Christians will feel the importance of the crisis which prevents such diminishing numbers of young men preparing for the ministry. The voice of the pastor will decide the course of his people on this subject. If he goes into it earnestly and heartily, the people will defer to his judgment. The demands of the ministry have fallen behind, and the prospect is alarming. While our population is increasing at the rate of a thousand a day, the number of young men in our seminaries has fallen in five years from 500 to 300. And yet all our other efforts or means of evangelization are futile without the ministry, and their success will only increase the need of ministers. The present beneficiaries are, by the testimony of all who know them, an excellent set of young men. The fact that ten of the sixteen missionaries sent out by the American Board were beneficiaries, is evidence of the devoted spirit among them.

Rev. Dr. Bullard said nothing had rejoiced his heart so much, on revisiting New England after four years, as to see the change that has come in the feelings of the people here, in regard to the paramount importance of the living ministry. The converts made by your tracts and Sabbath-schools will be like the members of your churches who go where there is no ministry.

WEDNESDAY MORNING.—Mr. Brown, from Michigan, reported about 170 Congregational and Presbyterian churches in the State, of which 70 are now connected with the General Association, although this body is but of recent organization. A large number of the others were organized as Congregational churches, although at present they report to the Presbyteries. He dwelt upon the indescribable attachment to the name of New England, and especially of Connecticut, the doctrines and usages, the history and the land of the Puritans. He had often seen aged Christians bathed in tears at the mention of Connecticut. He is the missionary of Connecticut to these destitute and scattered children of New England. It was the best day of his life, when he was permitted to stand before the General Association of Connecticut and tell of the cordial attachment of the churches he represented. He wished in stating the attachment of the people to benevolent societies, to say that while Home Missions were first on the catalogue, the Tract Society was second and hard after it, as it furnished the religious reading of the West.

The report on the State of Religion was read by Rev. G. M. Porter, who had prepared it.

REPORT ON THE STATE OF RELIGION.

The churches connected with this Association are generally in a state of great external prosperity. This is evinced by the unusual number of new church edifices which have been completed during the past year, or which are in process of erection; by the establishment of several new churches; by the very general supply of pastors and stated preachers; by the generally good, and in many cases, increasing attendance upon the public worship of the Sabbath; by the flourishing condition of our Sabbath-schools, colleges, and theological seminaries; the steadily increasing contributions for benevolent objects; and by the harmony and peace, and establishment in the faith and order of the Gospel, which prevail.

The general course of Christian morals, although many inconsistencies are apparent, and iniquities abound, has, it is believed, suffered no decline. In particular, the use of spirituous liquors seems on the whole not to have increased; while in many places efforts for the promotion of total abstinence from them, and for the suppression of the sale of them, have been made with great vigor, and with gratifying success. There is an increasing conviction, which augurs well for the cause of temperance, that efforts for the promotion of this cause, in order to be permanently successful, must be put forth more in the way of presenting those principles and particular truths of the Gospel which bear directly on this worldwide form of iniquity. In this way it is believed that temperance will be elevated in its proper rank as a Christian duty; and intemperance, like any other form of iniquity, will, with the progress of the Gospel, continue to decline.

It is refreshing also to receive the intelligence from various churches, that they have enjoyed during the past year seasons of unusual interest in Divine things, by which Christians have been quickened by the Holy Spirit in faith and duty, and sinners have been in considerable numbers hopefully born again. The churches that are reported as thus signally favored are the East and West churches in Suffield, the church in Granby, the First, North and Village churches in Coventry, First in Rockville, North and South Mansfield, Willimantic, First and Second in New London, First in Norwich, South in Hartford, Plainville, New Fairfield, Trumbull, Torringford, Torrington, Southington, North and South Glastenbury, church in Yale College, and the churches in the city of New Haven. These refreshings have been vouchsafed in connection with the use of the ordinary means of grace, and have been characterized by great stillness and solemnity. Other churches not particularly specified have received large additions to their numbers, some as the result of previous revivals, others as the fruit of the past year.

Notwithstanding these tokens of special Divine favor, and notwithstanding the evidence in our externally flourishing and peaceful condition that God has not forsaken us, there is great reason to lament the engrossing worldliness, the indifference to the special and peculiar duties of the Christian, which so generally prevail. While we find abundant reason to lament over our want of faith and prayerfulness and zeal, we have reason also to inquire whether that Word which it is our sole duty to preach—the Word in its native simplicity and force—that Word which is able to save the soul—is to us the matter of absorbing study and attention. In this state of things we certainly have occasion for the serious resolution that "we will give ourselves to the preaching of the Word and to prayer."

God in his holy providence has, during the year that is past, affectingly reminded us that the end of our labors is at hand. Several of our churches have been sorely bereaved by the death of their members. Four long-known, respected and beloved members of this body, Rev. Diodate Brockway, Thomas Punderson, Aaron Dutton, and E. K. Tyler, have been called, as we trust, to the reward of the good and faithful servant. We humbly desire that these repeated admonitions of God may serve to quicken us in the discharge of our ministerial duties, that so we may be followers of those who, through faith and patience, inherit the promises.

We are happy on this occasion to greet the delegates from the General Assembly that met at Philadelphia, and that at Pittsburgh, from the General Convention of Vermont and Wisconsin, the Evangelical Consociation of Rhode Island, and the General Associations of Michigan and New York; and a written communication from the delegate of that of Illinois. We have been much refreshed, instructed, and encouraged by the presence and words of these brethren. We rejoice to hear of the general prosperity of the churches in correspondence with this body. We thank the brethren for their kind expression of Christian interest, and desire to assure them, and through them the churches they represent, of our cordial fraternal regard and sympathy.

We have been more than ever convinced by the representations of these brethren of the exceeding value, wisdom, and efficiency of the past Home Missionary efforts of our churches of our own State, in laying the foundations of many generations; and feel greatly encouraged and strengthened to pursue the work, until the Gospel of our Lord Jesus Christ—that is the great and manifest cure of our social evils, which is no unimportant part of national union, and which alone can save the soul—shall be proclaimed throughout all the land, to all the inhabitants thereof; while in all our efforts for the upbuilding of the Redeemer's kingdom, we would pray, "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands; yea, the work of our hands, *establish thou it.*"

Dr. Field, from the committee on public worship, said they were led to think it not expedient to put forth declarations on all the points referred to them, but only to take measures for obtaining statistics in regard to the extent of the evil of Sabbath-breaking and the neglect of public worship. The report, read by Mr. Wood, stated that facts must be the basis of all efficient action, and therefore advised that there should be an individual designated in each Association to collect and embody a full statistical return of the population, the number under four years of age, of those who are unable to attend public worship, the number of *regular* attendants on our Congregational worship, the whole number of attendants on all denominations, the number of occasional attendants, and the non-attendants, and that this be reported at the next meeting of this body.

Rev. Mr. Hale, Agent of the State Temperance Society, briefly explained the plans of operation on which he has just entered in behalf of that cause. Dr. Hewit, from a Committee on the subject, reported the following resolution, which was adopted:—

Resolved, That this Association approve of the intention of Rev. D. E. Hale to visit the churches of this State for the purpose of presenting the claims of the Temperance cause, and shall be happy to admit him into our pulpits.

A Committee appointed last year, consisting of Dr. Bacon and Messrs. G. W Perkins and L. H. Atwater, was directed to inquire and report "respecting the discipline exercised by certain ecclesiastical bodies in correspondence with us, in regard to the sin of Slavery." Dr. Bacon read the report of the majority, and Mr. Perkins read his own report as a minority. Both reports were accepted. Mr. Root moved, and Mr. Burt seconded, the adoption of both reports. Dr. Bullard made a very interesting statement respecting the state of things in Missouri. He said that half-breed claims in Iowa would sell at the rate of three dollars an acre, with a chance not above one to six of a good title, while lands of the same quality in Missouri, with a perfect title, will not sell for a dollar-and-a-half per acre. A man living near the line of the two States, who owns 30 slaves, was told that the line was going to run so as to bring his property within the State of Iowa. He replied, "If they will make me a rich man by setting my negroes free and placing my property in a free State, I can't help it." Dr. B. hoped the brethren would have some confidence in the good intentions and fidelity of those who are on the ground, and are doing all in their power to hasten the overthrow of Slavery. Dr. Hewit moved that the question of adoption be divided, and the vote taken separately on the two reports. In the mean time, the hour arrived which had been appointed for the celebration of the Lord's Supper; the Association took a recess, and united with the Salisbury church in the sacred ordinance, administered by Doctors Cleaveland and Bullard.

On resuming business the first report was adopted, and the other rejected. Some little excitement was elicited, but suitable explanations removed all unpleasantness. The majority report was as follows:

REPORT TO THE GEN. ASSOCIATION OF CONNECTICUT, ON THE CONNECTION OF THE PRESBYTERIAN CHURCHES WITH SLAVERY.

To the General Association of Connecticut, to be convened at Salisbury on the third Tuesday in June, 1849, the Committee appointed by the General Association at Hartford in June, 1848, 'to collect facts and make inquiries respecting the discipline exercised by certain ecclesiastical bodies in correspondence with us in regard to the sin of Slavery, and report to the next General Association,' beg leave respectfully to state that they have attended to the duties assigned them, and to present the following

REPORT.

The only bodies in correspondence with this Association that exist over the Southern portion of our country, or are known to be connected with Slavery, are the two branches of the Presbyterian Church. To these, therefore, exclusive reference will be had in the observations which we now submit.

The language of the vote directing this inquiry clearly imports that in one or both of these communions, there is sin of a certain kind which ought to be the subject of church discipline. But the vote affirms that the Association "is in the dark" as to the degree of fidelity with which such discipline is exercised. And it is for the purpose of removing this darkness that the Committee are instructed to collect facts and make inquiries. It would have relieved the Committee somewhat, had the Association pointed out more clearly the particular sorts of sin which are supposed to be countenanced by a neglect of discipline in the churches under the superintendence of those bodies. The only description given in the vote itself is "*sin in the sin of Slavery.*" This might be understood as implying that there is sin, which can be made the subject matter of church discipline, in the mere existence of the relation between a slave and his master; and that the slaveholder ought to be censured by the church simply for the possession of the power which the law gives him over a fellow man, apart from the exercise of that power in specific acts of wrong doing. Although the words of the resolution seem to favor such a construction, the Committee cannot allow themselves to believe that the General Association of 1848 had any intention of pronouncing a judgment on that point. For aside from all other considerations, such a construction of the words in question makes the vote as a whole, and the appointment of the Committee, quite inexplicable. If it is to be assumed that the legal ownership of slaves and the exercise of a legal authority for the protection and government of those whom the State, in the injustice of its legislation, refuses to protect or govern in any other way,—is itself a sin, and is the sin referred to in the vote, then it is not true, as the vote affirms, that the General Association of 1848 was "in the dark" respecting the discipline exercised in those ecclesiastical bodies in regard to "the sin of Slavery." It was perfectly well known to that General Association—it has always been notorious, and has never been denied or disputed—that in those bodies slaveholding simply as such, is not, and never has been, inconsistent with the regular standing of church members or of ministers. It is universally known that many of their church members, and not a few of their ministers, are masters of slaves, and are subjected to no censures on account of their standing in that relation. There was no occasion for appointing a committee to inquire how far church discipline is exercised in regard to this sin, if sin it be. And if this was the point to which it was designed that this Committee should direct their inquiries, their work is already done. They find, what all know and none deny, that slaveholding does exist extensively in both branches of the Presbyterian Church, and is not made at all a subject of judicial proceedings.

The Committee then are constrained to understand the inquiry referred to them as a general inquiry respecting sins connected with the relation of master and slave—or in other words, sins committed by the master against the slave over whom, at least in many of the States in which Slavery is established, the laws have given him a practically unlimited power for evil. It is universally believed that throughout those States, great and palpable sins are constantly committed by masters against their helpless and dependent servants. Indeed the very slightest knowledge of the infirmity of human nature and the strength of human depravity, is sufficient to make us know, that wherever the laws invest individuals of one class with irresponsible power over individuals of an inferior class, there the sins which the law thus authorizes will exist with dreadful ascendency. Where the law gives to a man an irresponsible power to do his neighbor wrong, it avails that man with a strength of temptation which can rarely be withstood. And where thousands of men, armed with that power, are continually tempted to exercise it in acts of oppression, there the public sentiment which ordains and perpetuates such laws, can hardly fail to exert a corrupting influence on the moral sense of the Church itself That the irresponsible power to do wrong, with which, in so many of these United States, thousands of men are invested by the laws, is continually exercised in countless acts of wrong-doing, none can doubt for a moment. The more common and flagrant sins of this character are such as the following: (1) cruelty in the imposition of tasks, and the infliction of punishments; (2) the violation of the marriage tie and of the parental relation by separating husbands from wives, or parents from children without their consent; (3) extortion in compelling slaves to labor for the benefit of the master alone without his rendering them any just compensation for their labor; (4) the great wrong done to the intellectual and spiritual nature of the slaves by withholding from them the means of acquiring knowledge and the natural incentives to self-improvement, and especially by withholding from them suitable moral and religious instruction and the privilege of reading the holy Scriptures; (5) the conversion of them into merchandize by subjecting them to purchase and sale for purposes of gain in disregard of their welfare; and generally all those actions in which the master, taking advantage of the power with which unrighteous laws have invested him violates those rights with which God has endowed every human being, and which no created power can take away. From the very nature of Slavery as an institution, from the tenor of all the laws by which it is defined or regulated, it is plain that the object and design of the institution is nothing else than to cause a certain class of human beings in the State to be regarded and treated as chattels or things having no personal rights, and existing like other articles of property only for the use and benefit of their owners. To suppose that the acts of wrong doing which the law empowers and authorizes the master to perpetrate against the slave are not perpetuated in the slaveholding States—to suppose that while the law refuses to recognize the slave as capable of marriage or capable of any parental rights or duties, the conjugal and parental ties of the slaves are nevertheless universally regarded and protected by the masters—to suppose that while the law makes the slaves liable to be sold like other cattle, no slave is transferred from the master to another but for a just cause, and with a due regard to his welfare, his affections and his human rights and duties—to suppose that while the law regards them only as items in the inventory of the master's wealth, and as existing only for the master's use, no master is guilty of the extortion of compelling his slaves to labor for him without rendering back to them in full compensation for their labor that which is just and equal—to suppose that while all the policy of the laws seek to hold the slaves in the profoundest intellectual and moral degradation, there is no master who is not laboring in good faith to counteract that cruel policy, and to raise his slaves by instruction to the full dignity of intellectual and moral nature which God has given them—is to suppose that Slavery exists there only in name, and that the laws which uphold it are utterly antiquated and ready to vanish away. The one comprehensive fact of the existence of the immense relation between the slave producing States of one region and the cotton and sugar growing States of another region, is sufficient to show that no such supposition can be entertained for a moment.

Tens of thousands of slaves are torn from their native soil every year by the operation of a relentless traffic in human beings—a traffic which, if in some respects it is less horrible, is in many others more cruel than the legislation and the diplomacy of our Union and of so many other nations have denounced as piracy, is in other respects even more offensive to enlightened and Christian humanity. No intelligent mind can doubt for a moment, that where such a slave-trade exists there all the crimes which power and rapacity can commit against helplessness, cannot but be perpetrated continually, tainting the entire moral atmosphere with their infection.

As to the extent to which persons in the communion of the Presbyterian churches are partakers in these sins, the Committee have no definite knowledge. They only know, as all the members of the General Association know, that a wide and clamorous common fame charges it upon the churches of the Southern States indiscriminately not only that they permit their members and officers to be masters of servants whom the law defines as slaves, but that they permit other things the sinfulness of which is beyond all dispute, to pass unrebuked. Thus it is charged, and it is believed by thousands in this country and in other parts of the Christian world, that members and ministers of the Word in those churches treat their servants as merchandise, buying them and selling them for their own convenience or for their own gain, without regard to the wishes or the welfare of the servants. It is represented, and the representation is credited by thousands, that multitudes of servants under the government of professedly Christian masters live and die in this age of Bibles unable to read the Scriptures and without any suitable means of instruction. It is reported and believed that, in many instances, slaves whose owners are members of churches in good standing are compelled to labor for the benefit of a master who gives them over for hire to be governed and tasked by others, and that, without rendering to them any compensation whatever, appropriates their wages to his own use. It is reported, and the report finds thousands to believe it, that members of churches are often implicated in the guilt of forcibly separating children from their parents, and of tearing asunder those bonds of marriage between slaves which nature has instituted and which religion has hallowed, though the State has refused its sanction. It is reported and believed that many professedly believing masters, instead of governing and guiding their servants by such influences as are suited to the nature of a being created for freedom and for responsibility to law and to God, govern them exclusively by arbitrary power, using the lash as the great instrument of government; and that thus they are led by the force of passion into cruelties which human laws will not permit to be inflicted upon the persons of criminals in a penitentiary. And in general, it is widely represented and believed that many members of those churches deny their servants entirely the exercise of those inalienable human rights of which a barbarous legislation has attempted to rob them.

These representations—as the members of the General Association are aware—have been widely propagated in the progress of the agitation for the universal abolition of Slavery, which has been commenced on both sides of the Atlantic, and which has extensively affected the public mind of the civilized world. They have been made, and have found credit partly on the authority of persons who, having visited those States, or having resided there, have given the results of their observations—partly on the authority of emancipated slaves who have undertaken to narrate, either publicly or privately, their own experiences of Slavery—partly on the strength of the inferences which have been drawn from those descriptions of Slavery as an institution which have been put forth by some ministers of the Gospel and members of churches in the slaveholding States, and from incidental statements or implications in the appeals which have proceeded from ecclesiastical bodies there, or from benevolent and devoted individuals, urging the duty of giving the Gospel to the slaves, and representing them as a neglected and heathen population—and partly on no authority at all beyond the fact that masters of slaves are received to communion in their churches without hesitation or inquiry. At the same time it is proper to say that witnesses whose character, position and means of personal knowledge entitle them to great consideration, pronounce these reports in a great measure unfounded and at best greatly exaggerated.

The existence of such a common fame, however widely diffused or credited, is of itself no proof that the matters alleged are true. For in this, as in all cases, the existence of a common fame charging some individual minister or church member with specific sins, is a sufficient reason for inquiry with a view to vindicate the honor of religion. The inquiry may result in a summary exposure of the falsehood of the things alleged; or it may result in putting the individual upon a formal trial in order to his acquittal or his condemnation. In respect to the world-wide common fame now in question, which is so derogatory to the honor of the Gospel as held and professed by evangelical Christians in these United States, it only remains for this Committee to show what notice has been taken of it directly, or indirectly, by the judicatories of the Presbyterian churches, and what measures have been adopted by them to vindicate the honor of the Gospel. What has been done by inferior judicatories with which the General Association has no direct correspondence, the Committee are not informed, nor is it within their province to inquire. In the General Association of Connecticut, we have to do not with the proceedings of sessions, the presbyteries or the synods of the Presbyterian churches, but only with the General Assemblies.

What action, in these circumstances, the respective General Assemblies ought to take for the purpose of vindicating the honor of religion, is a question in regard to which different opinions are held. It is obvious that the position of these bodies in the midst of Slavery, while it affords facilities for a perfect knowledge of all the facts which should weigh in the adjustment of the complicated and delicate questions, moral and ecclesiastical, which arise in connection with that institution, presents also peculiar temptations to the formation of a judgment more or less perverted or erroneous. The General Assembly of either branch of the Presbyterian Church might have taken a distinct and formal notice of the common fame which has been described. It might have directed the presbyteries and church sessions under its care to institute a rigid inquiry into the facts, to deal strictly and impartially with every minister and church member found guilty of buying or selling human beings as merchandise, or of holding and treating them as property in derogation of their human rights—of disregarding and violating the mutual rights of husbands and wives, or the rights of parents in their children—of permitting their servants under their entire control to be deprived of all the means and opportunities of knowledge, and to live and die in ignorance of God and the Bible—or of treating them in any manner inconsistent with their nature as responsible and immortal beings created in the image of God and redeemed by the blood of Christ. And having directed such an inquiry, it might have required each inferior judicatory to make a report exhibiting all the facts in respect to the discipline exercised against the sins connected with the institutions of Slavery. It is obvious that such a proceeding, faithfully carried through, would have been a sufficient vindication of the honor of Christ, so far as those specific forms of oppression are concerned which have been enumerated. The Committee have not learned that any proceeding precisely of this nature has been had in either Assembly.

Nor, on the other hand, can it be said, by any means, that the Assemblies have been silent or indifferent. In the year 1818—to go no farther back—when there was but one General Assembly, a solemn testimony was given by that body against the institution of Slavery—a testimony which if in some respects it falls short of the positions which have been taken by the assertions of immediate and unqualified abolition, is far more opposite both in substance and in spirit to the atrocious defenses of Slavery which, within a few years past, have proceeded from various quarters in the name of Christ and of the word of God. In that testimony, adopted *unanimously* by the General Assembly of the undivided Presbyterian Church, the various specific forms of wickedness which we have described, were affirmed to be in point of fact inseparable from the existence of Slavery in society. The language of the Assembly is,

"Slavery creates a paradox in the moral system—it exhibits rational, accountable, and immortal beings, in such circumstances as scarcely to learn them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of Slavery,—consequences not imaginary—but which connect themselves with its very existence. The evils to which the slave is *always* exposed, often take place in fact, and in their very worst degree and form: and where all of these do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters—they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest."—Gen. Assembly's Digest, p. 342.

In the same testimony, the Assembly solemnly declares that inasmuch as the perpetration of such crimes against the slaves is an inevitable consequence of the existence of Slavery, "it is manifestly the duty of all Christians who enjoy the light of the gospel, to bear their testimony against Slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors to correct this great evil in our country and age, as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of Slavery throughout Christendom, and if possible throughout the world."—Digest, p. 343.

Admitting the difficulties in the way of an immediate and absolute emancipation of all the slaves, the Assembly nevertheless insists unequivocally on the application of the law of love and Christian justice. "We do think that our country ought to be governed in this matter by no other considerations than an honest and impartial regard to the happiness of the injured party; uninfluenced by the expense or inconvenience which such a regard may involve. We therefore warn all who belong to our denomination of Christians, against unduly extending this plea of necessity, against making it a cover for the love and practice of Slavery, or a pretense for not using efforts that are lawful and practicable to extinguish the evil."—Digest, p. 344.

And in regard to some of the specific sins in question, the Assembly gives particular advice and instruction as follows:

"We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the Gospel, when they have the opportunity; by favoring the instruction of them in Sabbath-schools, wherever those schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied, that, as it is incumbent on all Christians to communicate religious instruction to those who are under its authority, so the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an excitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils.

"We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly, to discountenance, and as far as possible to prevent all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children; and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel, or who will transport them to a country where the Gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the Church. And if it shall ever happen that a Christian professor, in our communion, shall sell a slave who is also in communion and good standing in the church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as we can but seldom suppose, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the Church, till he repent and make all the reparation in his power to the injured party."—Digest, pp. 345, 346.

Since the great schism in the Presbyterian body which took place twelve years ago, both Assemblies have been addressed with petitions and memorials from many individuals and judicatories in their connection asking for some new action on the same great subject; but in neither has the subject ever been set aside expressly or by any implication. In 1845, the Assembly meeting annually, having had certain petitions and memorials under consideration, made an elaborate reply bearing chiefly on the question "whether the holding of slaves is under all circumstances a heinous sin calling for the discipline of the church," and deciding that question in the negative. The Committee in reexamining that document are happy to observe that the labor of it are not altogether unmindful of other and more serious questions connected with the subject. They say,

"The Assembly are not to be understood as denying that there is evil connected with Slavery. Much less do they approve those defective and oppressive laws by which, in some of the States, it is regulated. Nor would they by any means countenance the traffic of slaves for the sake of gain; the separation of husbands and wives, parents and children, for the sake of filthy lucre, or for the convenience of the master, or cruel treatment of slaves in any respect. Every Christian and philanthropist certainly should seek by all peaceable and lawful means the repeal of unjust or oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men and secure to them the right to receive religious instruction.

"Nor is the Assembly to be understood as countenancing the idea that masters may regard their servants as *mere property*, not as human beings, rational, accountable, immortal. The Scriptures prescribe not only the duty of servants but of masters also, warning the latter to discharge their duties 'knowing that their Master is in heaven, neither is there respect of persons with him.'

Within the last month, the Assembly representing the same branch of the Presbyterian Church has solemnly put upon its records and sent forth to the churches under its care the propositions

"That the principles of the Presbyterian Church on the subject of Slavery are already set forth in repeated declarations so full and so explicit as to need no further exposition."

"That all necessary and proper provision is already made for the just exercise of discipline upon those who neglect or violate the mutual duties of master and servant; and the General Assembly is always ready to enforce these provisions, when the unfaithfulness of any inferior court is made manifest by record, or appeal, or complaint.

"We rejoice to believe that the action of former assemblies, so far from aiding or allowing the iniquitous oppression of man by his fellow-man, has been steadily promoting amelioration in the condition of slaves, by winning for them a portion of masters in the love of freedom from fanaticism, and by stimulating the slaveholder and his pastor alike to labor in the religious instruction of the blacks.

"That it be enjoined on Presbyteries situated in the slaveholding States, to continue and increase their exertions for the religious instruction of slaves; and to report distinctly in their annual narrations to the General Assembly the state of religion among the colored population."

The General Assembly of the other division of the Presbyterian Church, at its sessions for the present year held last month in Philadelphia put forth a declaration which has already been widely published. In that declaration the testimony of 1818 and other testimonials formerly given are expressly reaffirmed; and the views of the Assembly in regard to the whole matter are summed up in the two following resolutions.

"*Resolved*, That in the judgment of this Assembly these declarations of former General Assemblies bear an explicit, frank, honest and honorable testimony against the evils of Slavery, and they ought to be 'known and read of all men.'

"*Resolved*, That whilst we bear this testimony against the system of Slavery, it exists in this country and elsewhere, and which testimony coincides with the almost uniform testimony of all good men in every age, and especially with that borne by the fathers of the Presbyterian Church to which is herein referred, and while we recommend these declarations of sentiment to the attention of all the judicatories, and all the churches under our care, we feel ourselves bound to add that there has been no information before

Hawley, of Conn., and "an interesting and fraternal report was made by him of the state of religion among the churches there"—with the assurance of their sympathy with and regard for this Association.

Rev. A. Kent, of Galena, Ill., gave a report of the state of religion in Northern Illinois, and also of religious operations in Minnesota.

At his own request Rev. J. A. Reed was excused from further service as Register of this body, and Rev. E. Ripley appointed in his place.

The thanks of this Association were returned to the people of Davenport for their kind hospitality to its members.

The committee appointed to prepare the narrative of the state of religion presented their report, which was accepted and adopted. It noticed the fact that in no instance had death invaded their number, that the Divine influence has descended upon a number of their churches, and that hundreds have been added to the fold of Christ. The harmony of the churches and ministers was a matter of devout thanksgiving and congratulation. An increase of about 250 members of the churches over all the deaths and dismissions was noticed. They now number about 1800 members. Revivals had been enjoyed in Dubuque, in Burlington, in Labula, in Fulton, in the German church in Dubuque, and in several other churches. The ministers feel greatly encouraged by the presence of the Comforter, and the churches are strengthened as well as enlarged.

In the evening Rev. A. Kent, of Galena, Ill., preached from Matt. 26, last two verses. This was a solemn preparatory exercise to the communion service which was to be celebrated on the following day.

SABBATH, JUNE 10.

A prayer-meeting was held at 9½ o'clock; preaching at 10½ o'clock, by Rev. J. A. Hawley, of Conn., from Matt. 9: 9. In the afternoon the Lord's Supper was celebrated, at which Rev. D. Lane, Rev. A. Turner, and Rev. W. H. Williams, delegate from the Synod of Ill., officiated. The solemnity and satisfaction and profit manifest in that service, justified the remark of one who was just then born into the household of faith, made in reference to the corresponding exercise in the general Association of Illinois, that if heaven resembled that communion scene, *it must be a happy place*. At 4½ o'clock Rev. W. H. Williams, agent of the Am. S. S. Union, preached an interesting discourse to the children.

Rev. L. H. Parker, delegate from the General Association of Ill., preached in the evening.

On Monday morning the Association met, and after the transaction of business, adj. to meet at Dubuque, on the first Thursday of June, 1850.

The religious impression made by this meeting was eminently happy. I have never attended any ecclesiastical meeting in which so many devotional exercises were interspersed through the business sessions. Prayer-meetings were held every morning or oftener, and the preaching was unusually practical and profitable.

The Congregationalists have already become the leading denomination in that State, and are laying firmly the foundations of many generations. The position which they have gained will not easily be lost. New England may yet see a new edition of herself in the great West, and see the confident belief of many disappointed, that has so often affirmed that her institutions cannot flourish beyond the limits of her own soil.

The Independent.

NEW YORK, THURSDAY, JUNE 28.

CHURCHES AND ASSOCIATIONS.

In noticing the recent "Address" of Mr. J. P. Lesley to the Suffolk North Association, a fortnight since, and briefly recounting the occurences which had been its occasion, we alluded to the fact that there were several important principles of ecclesiastical order connected with these, to which we might return on a subsequent occasion. We do so therefore now, at the earliest moment at which we have found leisure to attempt their exposition. We do so, not because the case itself is one of special importance or conspicuity; or because the principles need elucidation in the vicinity of Boston; but because in our more newly organized Congregational churches in this vicinity, these are precisely the principles which need to be understood; and because our Presbyterian brethren are often perplexed as to the constitution and functions of an "Association."

A CHURCH, upon the Congregational basis, as our readers do not need to be informed, is just a voluntary Society of believers in Christ; in which they are associated for mutual aid and sympathy, for common religious worship, for conference together concerning the Truth, for a generous and kindly watchfulness for one another's interests, and for coöperative effort for the good of the community. This Church, of course, as such a Society, is complete within itself. It does not rely for existence or for rights upon the recognition of it by others, or upon their action in regard to it; but simply, under Christ, upon the common consent and agreement of its members. Put it where you will on the face of the earth and it is still complete. It can adopt its own rules and methods of discipline, taking care to adhere to the Scriptural principles. It can arrange its own syllabus of doctrine, taking care to hold the Faith of the Gospel. It can elect and set apart its own officers and teachers; can permit or 'license' one man to preach to it, and not another; can make him if it will its permanent Instructor and Guide into the Truth; can control the admission of members to itself, or their exclusion from it; can do all things which such a Society is called upon to do. It is, in a word, an independent body, self-constituted and self-complete.

But now a number of such societies come to exist together; within the same neighborhood; for the purpose of operating upon the same community. It is natural then that they should come into relations to one another of sympathy and fellowship, and visible coöperation; that when one is to be formally constituted it should show the rest its articles of faith, its rules of government, and listen to the suggestions which they may make; that if any one is to be set over it as its Pastor, it should in so important a matter ask the advice and Christian counsel of the neighboring societies; that in any difficult and intricate case of discipline, even, it should consult with them as to the propriety and expediency of the proposed course. This is natural. It is almost inevitable, indeed, from the real likeness and unity of churches, in constitution and design. And so arise the "Councils" which are so common throughout upper New England; which have only a moral influence, not a magisterial authority, and yet whose advice is almost always accepted by the churches inviting it. These are the only ecclesiastical bodies, other than churches, appropriate to Congregationalism.

But in the mean time the churches being established upon this basis of mutual independence modified by mutual sympathy and coöperation, it is natural that the pastors of these churches should meet together from time to time, for mutual acquaintance and friendly intercourse. By such a meeting both they and their people may be greatly profited. The older may teach the younger from their larger experience. The younger may animate the elder with their fresher enthusiasm. And all, by the free expression to one another of thought and feeling, and by consultation upon plans for future Christian activity, for the enlightenment of the Church, and for the winning of others to the love of Christ and the embrace of his Gospel, may strengthen, instruct and encourage each other. Such an "Association" of course can have no power over the churches, any more than either of its individual members would have over the church with which he is connected. He is its teacher, not its master. He is responsible to it, not it to him. And when he comes into conference with his brethern, it can be only for counsel and encouragement, and the interchange of views—not at all for the purpose of doing church-business, or guiding church-councils.

But to this rule, there is one seeming exception. It is in the matter of the "License" given one, not to *preach the Gospel* strictly, but to preach it *to the churches*. Every Christian has a right as such—he not only has that right, but it is his duty and his privilege—to speak of Christ to any who will hear him; to speak in private, or to speak in the assembly; to speak of Christ wherever he can do good to those whom he may reach. But clearly, as it has been well said, "there is a right of hearing, as well as a right of speaking;" and every assembly of Christians has a right to say who, from its own number or from those without its ranks, shall address to it the words of instruction and reproof. Not to concede to it this right would be to rob it at once of all independence, and to make it the prostrate subject of any idle exhorter, or unabashed hypocrite.

But who shall exercise this power *for the neighborhood of churches?* Unless each church will take vote for itself, in regard to every applicant for the privilege, whether it will "license" him to preach to it or not—a method most obviously infelicitous if not impracticable—there must be somebody who shall be recognized by the churches at large as authorized in this matter to act in their name; whose "license," or recommendation of a man as qualified to preach acceptably, shall be understood to admit him to the pulpit of any church, as freely as if the church itself had acted in regard to him. And this body has come by usage to be the Association of Pastors, of which we have spoken. It should have been, perhaps, more suitably a COUNCIL of the churches; a representative body, called to consider a man's fitness to teach. But it has come to be, not unnaturally, the association of ministers. The other method would have been cumbrous, and sometimes difficult of administration. And so the churches have tacitly agreed that at the meeting of their Pastors—a meeting not originated at all with reference to this, but merely as we have said for mutual instruction and encouragement—a meeting not competent to the discharge of any other office whatever for the churches—those who desire to preach to the churches shall be examined as to their fitness; that the Pastors shall be permitted to act in this one thing in the name of the churches; and that if they approve a man as fitted to instruct God's people, he shall stand to any church in the same relation as if it had examined and licensed him for itself; or as if a Council of the churches had done it for all.

These are the obvious principles and practices of the Congregational system, so far as they are pertinent to the case before us. And Presbyterians may see that there is a very essential difference—that there is indeed no parity or resemblance—between an "Association" and a "Presbytery;" and Congregationalists may see that the meeting of their ministers in such a body is not a novel or formidable arrangement. The only ecclesiastical act which an Association does, aside from its mere collection of the statistics of the churches, is one which the churches may at any time reassume the habit of doing, either by themselves or through a Council.

But the question may arise, what is the position of a church like that at Milton, which exercises the power of licensing for itself? Is it doing right? and what is the relation it thus assumes to its sister societies? Clearly, we should say, it is doing no more than it has an entire right to do, if it so chooses. But it comes at once by so doing to stand by itself. It is isolated from the churches which adhere to the other system. It goes back to the ground of absolute independence, and self-isolation. Its permission to Mr. Lesley to preach to itself affects no other society, gives him no entrance to any pulpit except its own, and altogether places both Mr. L. and the church in an unfortunate position. We should doubt the wisdom of their long retaining it.

The question arises, too, on the other hand, whether the churches have not some claim on an Association, in regard to their action in this matter of "Licensing?" That they have not in respect to other things is easily apparent; for ministers may meet like other men for mutual conference, and friendly or professional intercourse, and if churches endeavor to interfere with such meetings they are but illustrating their own foolishness. But to authorize a man to preach to the churches, is to do an act *for* the churches; to exercise a power entrusted by them. They have a claim therefore, it seems to us, upon the exercise of this power; not so far of course as to say whom the Association shall approve or whom it shall not; but so far as justly to require that the Association shall not *refuse to examine* any whom they desire to have examined. In other words, as the Association acts in this thing for the churches, and by their tacit permission, it ought to be willing to examine any whom the churches themselves would examine in the same circumstances. So it strikes us; and though if we fully understand Mr. Lesley's views we could not possibly have voted to recommend him as qualified to preach, until his mind had become less "mutable," and his theology less self-destructive and more scriptural, we should regard it in our own case as a great infelicity that he had not the opportunity of a full examination.

EDUCATION OF IDIOTS AND IMBECILES.

In noticing a few months since the Report of the Committee on Idiocy in Massachusetts, appointed some year and a-half ago by the Legislature of that State, we referred to the astonishing number—as developed by the Report—of those unfortunate beings who in respect of mental and moral power are hardly removed from the brute creation. Some thirteen to fifteen hundred, if we remember rightly, were estimated to be comprised within the limits of Massachusetts; not all indeed idiots of the lowest grade, but all incompetent to intelligent self-direction, and all the appropriate objects of compassion and aid. Taking the Bay-State as a not unfair representative of other States, in respect to the amount of idiocy existing within it, a condition of things was disclosed throughout the country of which probably few persons have had adequate conception.

It is well known, however, or at least it should be, among those interested in the subject, whether from motives of general philanthropy or because themselves connected with idiots, that even this unfortunate class are found to be accessible to the influence of instruction. The extensive and most interesting experiments which have been made in France, have demonstrated this; and the testimony of those who have witnessed the results of those experiments, is a delightful record of the progress that is practicable for even the lowest and most nearly imbruted. It cannot be long before similar schools to that at the Bicêtre shall be established in this country, and brought into efficient and successful operation. We are *sure* that when the attention of the Christian community is called to this subject as it should be, that prevalent humanity which characterizes our day will not allow it to pass in silence. The same spirit which has reared hospitals, and founded free schools and public libraries, which has raised the drunkard to the station of a man, which has given the dumb a language, and found an entrance to even the soul whose whole connection with the outer world seemed sundered by blindness and by deafness, which has labored with self-devoted patience and heroism for the reformation of the imprisoned criminal, and the amelioration of the discipline to which he is subjected—this spirit will never rest until it has done something for the education of imbeciles; until it has at least ascertained *how much* can be done for their permanent benefit. Indeed such schools are beginning to arise already. There is an experimental school, established at South Boston, Mass., under the patronage of that noble State which is always foremost in works of philanthropy, with which Dr. S. G. Howe is we believe connected. There is also a private school at Barre, Mass., under the charge of Dr. H. B. Wilbur, an intelligent and enterprising physician residing in that place. It is in a beautiful and most healthful county, is very complete we believe in its arrangements, and is conducted with much spirit and hope by its projector and head. We gladly anticipate the day when similar schools shall be generally established, and as far as practicable at the expense of the State—that they may be open to all at a low rate. It is an object not imposing; not attractive for any present glory it will bring to its friends; that may even be repulsive to some sensitive minds; but that richly deserves the attention and the sympathy of the men and the women who are the friends of Christ.

"A SUNNY SPIRIT."

How beautiful it is! A spirit of cheerfulness and readiness to enjoy, of genial humor, of warmth and gentleness and hopefulness of feeling, of charity and kindliness, of peaceful faith, of brightness of fancy and clearness of thought and the joyful appreciation of all that is beautiful! What a charm such a spirit sheds about its possessor! How tranquil and how happy are the family circles amid which it prevails! How does it make the common words of the soul which it pervades as musical in their flow as brooks in June! How sweetly does it retain its serenity against the strong impulse of opposition! How does it enlighten that portion of life which is overhung and shadowed, by sorrow or by peril! How does it imbue with beauty the Literature or the Art of the mind that is its dwelling! How does it convert even the infirmities of old age, which it cannot dissipate, into occasions of pleasant remembrances and pleasanter anticipations; as the sun at evening lines the thickest clouds with pearl and silver, and edges their masses with golden sheen! And how does such a spirit, as the evidence and the result of faith in Christ, and of delightful trust in the Divine Father, correspond with all that is sublime in holiness, and grand in self-devotion, and powerful and uplifting in belief of the Truth! How does it find its fitting and natural consummation, after Life's day is done, amid the Rest and Peace of Heaven!

Who would not have "a sunny spirit?"—that charming effluence of Christianity; that sweetener of Life; that beautiful essence, pervading our thoughts; that fruit of gentle submission to the Divine wisdom; that Shadow of God's Home, as Plato said the light was of His Body! No felicity of organization, no effort of the will, no friendly guidance and education alone can give it; can render it perfect, or make it permanent. But in Christ Jesus, through faith in him, and the reception of his Spirit, and joyful trust in his redemption, we may all find it.

"AGENCY PREACHING."

It is always refreshing to both Pastor and People to receive the important information which can be given by the agents of the various Societies; the strikingly illustrative facts with which these have been furnished from the correspondence of those Societies; the broad views of the progress of truth, and of the proper points for the next assault, to which they alone are competent. But it should be distinctly understood that both churches and ministers regard it as an absolute bore to be indoctrinated anew every time an agent enters the pulpit, with the general principles of Christian benevolence. The Pastor is to be presumed to do that, in his ordinary ministrations. Let the agent take it for granted that he has done it, and confine himself to the matter of showing how these principles apply to the cause he represents.

This hint will do no hurt either to those beloved missionaries, whose discussions of general principles are not always more instructive than those of their brethren, but whose knowledge of distant scenes and customs, and whose personal experience of God's grace in the fields of their labor, faithfully recounted, are among the richest treats a congregation can have.

THE LAST DAYS OF EX-PRESIDENT POLK.

We had barely space last week to crowd into our obituary columns without comment the notice of the decease of Ex-President Polk. The event is an impressive lesson on the emptiness of earthly honor and of all worldly good. Mr. Polk was yet in the meridian of life. At an earlier age than any of his predecessors he had been called to the highest office in the gift of the American people, and had just retired from public life with an ample fortune, to enjoy the society of books and friends at the elegant mansion which he had erected in the capital of his own State. He was contemplating also a visit to Europe next year. In such circumstances he was called to meet the summons of death.

Mr. Polk, though not perhaps a statesman of the first rank, was a man of no mean abilities; he was the leader of his own cabinet, and the soul of his own administration. Some of the prominent measures of that administration were repugnant to our ideas of justice, and will probably be condemned by posterity. Yet we are not authorized to impute to the worst motives measures which may have been entered into from a false idea of patriotism, or forced upon their seeming author by a combination of causes previously in motion, or which may have been at the outset a political blunder.

Upon the private character of Mr. Polk there rested no stain. His refusal to fight, when assaulted by a hot-headed bully in the vestibule of the Representatives' Hall, his temperate and virtuous habits, his respect for the Sabbath, the Bible, and the institutions of religion, even when in high places, showed him to possess a higher order of moral principle than is common to our public men. Yet he felt that *he lacked one thing*, the conscious want of which embittered his last hours; that one thing was not baptism, not any sacramental rite, but the inward grace, the purification of the heart which is symbolized by the washing of water. "He had not made *preparation*" for death, nor "had he *even* been baptized." He had neglected personal religion, he had not even had recourse to the external rites of Christianity. Let not the lesson pass unheeded by the ambitious and the worldly.

Pious influences clustered round him on the bed of death. An aged mother, and the devoted companion whose consistent example as a Christian in the Presidential mansion has given her a place in the esteem of all the friends of Christ, were there to counsel and to pray. Let them be remembered now in their loneliness and sorrow.

In another column will be found a communication from a correspondent of the *New York Herald* giving an account of Mr. Polk's last sickness. We cannot vouch for its accuracy, though the preceding remarks are based upon it. The following from the *Nashville Whig* is probably a more authentic statement. We trust that Mr. Polk had indeed found peace in Christ.

"We saw him when the physicians considered his case very critical. He happened to hear that we were going to Columbia, where his good old mother resides, and sent for us. Upon entering the room he asked us to take a seat by his bedside. He then proceeded in a very calm deliberate manner to say that the very exhausted condition of his body was not alarming to him; that he felt satisfied that his earthly career was fast approaching to an end; that he wished to send some word to his beloved mother, who was so unwell, as he understood, that it was probable that she might not be able to come to see him. He spoke of her and other members of his family most affectionately. Among other messages, delivered in the same calm, resigned tone, he requested us to tell his mother that should they not be permitted to meet on earth again, he had an abiding hope that, through Divine mercy, they would meet hereafter. Early in his sickness, we understand, he connected himself with the Methodist Episcopal Church."

RELIGIOUS EDUCATION IN CANADA.

We would call the attention of the Christian public to the French Institute at Point-aux-Trembles, on the banks of the St. Lawrence, ten miles below Montreal, the object of which is to provide for the French Canadian youth a suitable education upon a Scriptural basis, and thus to raise up colporteurs, school-teachers, and missionary laborers for the French population of Canada. A building has been erected capable of accommodating more than one hundred pupils, and a farm of one hundred acres is attached to it, on the manual labor system. The whole number which have enjoyed the advantages of the school from its commencement is 112 boys and 42 girls. These were from 21 different places, and 78 different families. All these pupils were formerly Roman Catholics, and of the families 51 have left the Romish Church. The present number of pupils is 76, of whom about 40 are boys. The Institute is under the care of the French Canadian Missionary Society. The farm and building cost about $12,000, of which about half was contributed in Canada and Great Britain, leaving a balance of $6,000, payable with interest in eighteen months. To meet this debt the Committee of the Canadian Society have issued an appeal to the American Churches, and have deputed Rev. Jean E. Tanner, their senior missionary, to visit the United States and make collections for the object. We trust he will meet with encouragement in this laudable undertaking. The application is endorsed by Rev. Drs. De Witt, Skinner, Spring, Cheever, Baird, and by Chancellor Frelinghuysen and others.

THE PORTUGUESE REFUGEES.

Several weeks ago an arrangement was entered into with the American Hemp Company for the settlement of the Portuguese exiles on the land of the Company in Illinois. The Portuguese were to be conveyed thither without expense to the Company, and the Company was to provide them with tenements, fuel, furniture, utensils, &c., for one year without charge, and to give them employment—the consideration to the Company being, that such a class of settlers would enhance the value of their land. The plan was in the main a good one, and every precaution was taken by the Treasurer of the Am. Prot. Soc., by means of bonds and other security from the Hemp Company, to ensure the fulfillment of the contract. But presently it appeared that the Hemp Company had failed in its engagements to other parties, and it was thought unsafe to commit a hundred persons to the care of an Association of limited resources. The Portuguese were accordingly detained in this city till Providence should open the door for their settlement elsewhere. Meanwhile Christians in Illinois had been awaiting their arrival, and were prepared to welcome them to their western home. Learning the cause of their detention, the people of Jacksonville volunteered to receive them, and to provide for them in their own village and vicinity, to give them employment in their families, in their shops, and on their farms, and to secure them from want until they shall be able to maintain themselves. This generous offer was communicated to the Board of the American and Foreign Christian Union, through President Sturtevant, and met with a prompt and grateful response. We regret that we have not room for Dr. Sturtevant's letter, which abounds in practical wisdom and noble Christian sentiment. We can give only the substance of it.

It appears that at Jacksonville labor of every sort is in great demand. In the busy seasons it cannot be had for money; during harvest a laborer can easily command $1 50 per diem. Mechanics always get good wages. There is no foreign population in Jacksonville. Catholics seem to shun the place, and we should think they would as long as Dr. Edward Beecher is remembered in that region. And there, as almost everywhere at the West, the native American citizens are *employers*, they own the soil, the shop, the factory; they plan work for other men's hands. A significant fact this, with reference to the probable ascendency of Romanism at the West! The descendants of the Puritans and other Protestant ancestors must possess the soil, the wealth, the influence of the West, for they have the mind, the thrift, the will, that give superiority. But foreigners would be welcome at Jacksonville even though they should be Catholics. They would find employment and kind treatment. As an illustration of the great want of domestics in the place, Pres. S. mentions that for six months he has been offering $7 per month for a domestic for his own family, without being able to procure one. Would not the daughter of a poor farmer or mechanic in New England rather live at such wages in the family of the President of a College, than slave out her life in a factory?

Under this new arrangement, the plan of settling the Portuguese in a distinct colony is abandoned for the better plan of distributing them among American Christian families, where they will learn our language and imbibe the spirit of our civil and religious institutions. At the same time they will be near each other, and will have the use of a church for worship in their own language. They will enjoy better health in these circumstances than they would in a new settlement.

Jacksonville is distinguished for the purity of its morals, as well as for its social and literary privileges. The charitable institutions of the State are located there. These refugees from Papal persecution will there find a good and a permanent home.

The Portuguese will be sent to Jacksonville at the earliest day, accompanied by an agent of the Am. and For. Christian Union. Funds have already been contributed by the Christian public to defray the expenses of the journey. They will take the upper route, and we hope Christians in Albany, Utica, Syracuse, Rochester, Buffalo and Cleveland will take pains to see them and greet them on their way. A few prefer to remain in New York and provide for themselves.

We have before alluded to the villifying, persecuting spirit of the *Freeman's Journal* (a Catholic newspaper of this city) towards this band of exiles. The *Journal* of the 23d inst. contains the following:

"PORTUGUESE CONVICTS AND AMERICAN HEMP.—A Chicago paper states that a colony has settled near that place, composed of the Portuguese who were condemned in Madeira and elsewhere for various crimes and felonies, and afterwards took to Protestantism for a consideration. They are under the charge of the American Hemp Grower's Company, and we trust that the article with which they are now conversant may not only be a remembrance to them of their past escapes, but may moreover deter them from the commission of those things in America for which they so nearly became 'martyrs' in Madeira."

This paltry joke must now go for nothing.

How refreshing, in contrast with such a spirit, is the following letter from Rev. Mr. Gonsalves, now at Trinidad, addressed to M. De Mgtte, Esq., Treasurer of the Christian Union:

"It appears that famine has driven many Roman Catholic Portuguese emigrants to these islands. Even many of the persecutors of the saints have come to these islands and Demarara to get bread; for ever since the Bibles were burnt and the people of God treated so shamefully in Madeira the island has been in awful destitution. Some of these poor Romanists have landed here in a wretched condition. When here some of them venture to attend our religious meetings. Some have, I trust, embraced the Gospel. They have publicly asked pardon of God and of those of God's children who had in Madeira suffered violence at their hands. Thus the wrath of man shall be made to praise God; the providence of God brought them where they are obliged to hear the Gospel—that Gospel that they once trampled under feet. All the children of God here are now better off than they were when I was here last year. The Free Church of Scotland has sent them some aid from time to time; so that none have died from want, though many have suffered at times pinching hunger because they were slow to beg.

"Here we are now, in the midst of a blessed revival. Backsliders are confessing and forsaking their sins; sinners, Romanists, are asking the way to be saved; others are saying, 'Praise God for what He has done for our souls.'

"Last evening Dr. Kennedy's church was full of Portuguese. We had a solemn meeting. Thus far I have preached on the Sabbath and every evening during the week. Great crowds attend, and not a few Roman Catholics. I am very happy in my work, or rather God's work.

"Yours, to love in Christ, M. J. G."

THREATENED DISSOLUTION OF THE UNION.

We do not refer to the dissolution of the Union which has been so often threatened by Messrs. Garrison and Phillips, Abby Kelly, or more recently by the measures of Mr. Calhoun and the Southern Convention. We have no fears on that score. But the Union of the Congregational and Presbyterian Churches in the State of New York is most seriously threatened by the late action of some of the members of the Genesee Presbytery. At the recent ordination of Rev. A. Kidder over the Congregational church in Alexander, several members of the Genesee Presbytery, under the care of which Presbytery the church of Alexander had placed itself according to the "Plan of Union," withdrew from the Council on the ground that it belonged to the Presbytery to ordain the pastors of all churches under its care.

A correspondent who communicates the facts, says—"The simple question is, Is it orderly for a Congregational church in full, under the care of Presbytery, according to the Plan of Union, to invite an ecclesiastical council to ordain over them a Congregational minister?"

We answer, Yes, certainly; according both to the Plan of 1801 and the Plan of 1808. Says Art. 2d of the former Plan—

"If, in the new settlements, any church of the Congregational order shall settle a minister of the Presbyterian order, that church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose."

If a Congregational church may retain full power of discipline under the Plan of Union, then *a fortiori* may it follow Congregational usage in the ordination of a pastor, especially if he is a Congregationalist.

By the Union of 1808, formed between the Middle Association and the Synod of Albany, and ratified by the General Assembly, this right is even more effectually guarantied. Say the Synod to the Association:—

"We most cordially invite you to become a constituent branch of our body by assuming the characteristic and scriptural name of Presbytery, and adopting our standard of doctrine and government, and to sit and vote with us in all the great and interesting concerns of the Church. Deeming the name, however, far less important than the thing, although of consequence to uniformity in the same body, yet should you be solicitous to retain yours, it will not be considered, on our part, as a bar to so desirable a union. Nor do we confine our invitation to you as ministers; but we also extend it to delegates from your churches, whom we are willing to receive as substantially the same with our ruling elders, to assist us in our public deliberations and discussions. Knowing the influence of education and habit, should the churches under your care prefer transacting their internal concerns in their present mode of Congregational government, we assure them of our cheerfulness in leaving them undisturbed in the administration of that government, unless they choose to alter it themselves."

After these preliminaries, it was resolved, "That the Middle Association on the Military Tract and its vicinity, be received as a constituent branch of the Synod, and they are hereby received accordingly, *retaining their own name and usages in the administration of the government of their churches*, according to the terms stated in the plan."

According to this, the basis of union in New York, the church at Alexander had a right to ordain its pastor by a Council. We have already characterized this plan of union as practically a plan of *absorption* so far as Congregationalism is concerned, and it seems that some of our Presbyterian brethren must have the whole or none. "Everything must be done in our way, or we will withdraw from the Union." We think the churches will live notwithstanding.

The following is an extract from the minutes of the Council:

"ALEXANDER, June 5, 1849.

"By virtue of letters missive from the Congregational church in Alexander, an ecclesiastical council convened at the place of worship of said church, to consider the expediency of ordaining over them as pastor, Mr. A Kidder.

"The Council was organized by choosing Rev. W. Day, Moderator, and Rev. T. A. Gale as Scribe.

[We omit the roll of the Council.]

"The Council being organized, the Rev. J. Chichester rose and requested leave of Moderator for the members of Genesee Presbytery to retire, for consultation as to the expediency of taking seats and acting as members of the Council, in view of their relation as members of said Presbytery. After the interview the following members withdrew, and decided not to take part in the Council:—Rev. J. Chichester, D. Chichester, W. K. Platt, C. Morgan, and Deacon Lewis. Rev. B. Fancher, J. B. Preston, and B. Sunderland retained their seats. After a most thorough and protracted examination in Theology, Ecclesiastical History, Church Polity, and the Sacraments, the Council being by themselves, unanimously voted to sustain the examination; whereupon the Council proceeded to assign the parts of ordination service to the following individuals:

"Invocation and reading the Scriptures, Rev. W. Day; Sermon, Rev. B. Sunderland; Ordaining prayer, Rev. E. Perkins; Charge, Rev. C. Kidder; Right hand of fellowship, Rev. S. B. Gilbert; Address to the people, Rev. C. Morgan; Closing prayer, Rev. W. K. Platt; Benediction, by the Pastor."

An extract from minutes of Council.

WARREN DAY, Moderator.
S. B. GILBERT, Scribe.

We would thank our Congregational friends throughout the State, to send us a list of the Congregational churches in their neighborhoods which are connected with Presbyteries, and also of such Congregational churches as have become extinct.

SLAVERY AND THE AMERICAN BOARD.

A correspondent who subscribes himself "a New England Congregationalist," and whose communication, entitled "the Choctaw Mission," will be found in another column, addresses to us a series of questions to which we are required in courtesy to reply. We therefore take up his questions separately in the order in which he has numbered them.

1. To the first question we reply that if the letter which the missionaries among the Choctaws addressed to the Prudential Committee in March 1848, and which is printed in the last Annual Report of the Board pp. 97–102, is to be taken as fairly describing the course which those missionaries have hitherto pursued in regard to Slavery, then we are "sure that a large proportion of the patrons of the American Board are dissatisfied."

The reference which our correspondent makes to the opinions expressed by the Board at Brooklyn in 1845 is inconclusive for several reasons. Let one suffice. In 1845 the Board acted upon a representation very different from that which the missionaries themselves have now given. Then the course of the missionaries was represented to us not directly but only by the report of a committee who were very far from representing that the position of the missionaries in regard to the institution of Slavery was a position of neutrality. On the contrary, all the missionaries were represented as holding the sentiments and the spirit of one whose language was quoted by the Committee as follows: "I have been more in the midst of the slaveholding population, and seen more of the pernicious effects of the system, than some of my brethren. *Viewed in all its bearings, it is a* TREMENDOUS EVIL. Its destructive influence is seen on the morals of the master and the slave. It sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relations. We also see its baneful effects on the rising generation. A great proportion of the red people, who own slaves, neglect entirely to train their children to habits of industry, enterprise and economy, so necessary in forming the character of the parent and the citizen. Slavery so far as it extends will ever present formidable obstacles to the right training of the rising generation." If the missionaries among the Choctaws really agree in holding such views as these, and if they indoctrinate their converts and church-members accordingly, they have most egregiously misrepresented themselves in the correspondence which was laid before the Board at the last annual meeting.

2. To the various subdivisions of the second question we answer, (1) It is not necessary, in our judgment, that the missionaries refuse to admit any more slaveholders to the church, or that they take measures to have all who are in the church excluded simply on the ground of their being slaveholders. (2) Nor do we insist that the missionaries shall cease to hire slaves. If the hiring of slaves can be made consistent with a due recognition of their inalienable human rights—if it can be so managed that the slave, hired only with his own consent, shall be treated and guided as a free moral agent fulfilling a contract into which he has voluntarily entered—if it can be so managed that the mission shall in nowise be understood as recognizing the justice of Slavery, or even as holding a position of "neutrality"—we have on our own part no insuperable objection to the hiring of slaves; though we doubt not that after every possible explanation many friends of the Board would be scandalized and grieved by the fact of such hiring. Right glad are we therefore to be informed that the missionaries are expecting henceforward to hire free laborers for the work which has heretofore required the labor of slaves. We cannot refrain however from expressing a fear that the Choctaw slaveholders will dislike such competition, and that the free laborers will be driven from the nation as emissaries of abolitionism. (3) Nor is it our demand that the missionaries "must cease to manifest a pro-Slavery spirit," &c. We have not charged them intentionally with manifesting a pro-Slavery spirit. All that we understand tto be required of them by the Committee is that they shall do what heir allegiance as members of the Presbyterian Church requires them to do—that they shall instruct their converts and their church members as to the antagonism between Christianity and the institution of Slavery. Admitting "that they abominate the whole system,"—which we think their letter to Mr. Treat does not indicate; admitting that their views as to the institution itself "are in substantial accordance with" the views of the Committee; all that is necessary is that they shall simply let their views be known and act accordingly.

It now appears that Mr. Kingsbury, whom we have been long accustomed to honor as a most excellent and devoted missionary, though we have never seen his face, does in fact take this position—that he 'has even felt it his duty to do what he could to discountenance and discourage Slavery'—that he is so understood by the people among whom he labors, and is accordingly reproved and complained of by the Choctaw chiefs as "*a Northern man*," and as 'meddling himself too much about the doctrine of abolition.' The Choctaws do not regard him as "neutral." Let the missionaries all take the same position, men and women,—or if there are any women who cannot take this ground, let such women at least "keep silence"—and the difficulty between them and the Committee will be disposed of.

The explanation which our correspondent gives of the "neutrality" professed by the Choctaw Mission may be reserved for future commentary. At present we will only say that we think he misunderstands them, and that in our most charitable judgment we think they misunderstand themselves.

3. As to the Cherokee Mission, it is enough for us to say that we have not regarded the brethren of that Mission as occupying anything like the same position, in regard to Slavery, with the missionaries among the Choctaws. It seems to us that any impartial man who will compare the letter from the Cherokee Mission in the last Annual Report of the Board (pp. 92–97) with that from the Choctaw Mission (pp. 97–102), cannot fail to see a great difference between the two. The former is written in a manly, fearless, ingenuous spirit; every thought is definite and to the purpose; every word rings as it strikes; the tone throughout is that of men who mean to do right even if doing right should lead them into the penitentiary; the whole communication as to matter and manner is worthy of the signatures of ELIZUR BUTLER and S. A. WORCESTER. The other seems to us to breathe a timid, servile spirit; some sinister influence seems to have been at work upon the minds of the writers; the voice is not the voice of Mr. Kingsbury or of Mr. Byington, as their voices sound when they speak for themselves without thinking of "the meeting of the Indian Presbytery on the last Thursday of March, at Norwalk." The brethren among the Cherokees, instead of talking about their "neutrality," make no secret of their opposition to Slavery. They say, "We lament and deplore the existence of such a system. Our feelings, our example, our influence are against it." But the brethren among the Choctaws, with the exception of what they say about the action of the Board at Brooklyn which they seem to have misunderstood, utter, from first to last, no word in disapprobation of Slavery. They even intimate that the difference between them and the Committee "may relate chiefly to Slavery as a civil institution." The Committee in common with the masses of the people at the North believe that "Slavery *as a civil institution*" is an outrage upon justice. What the brethren of the Choctaw Mission hold which differs from the opinion of their "Patrons and Counselors," their "neutrality"-forbids them to tell. We only know that they seem to differ from us "chiefly" on this point.

4. If there are parties among the members of the American Board on the point which the Choctaw missionaries represent as the chief point of difference between them and the Committee, then certainly it is *not* wise "that either party should assume a threatening aspect and attempt to intimidate the other." That there are such parties we deny. We do not believe that our correspondent or any other "New England Congregationalist" believes that the Slavery which exists "as a civil institution" in the Choctaw Nation, is anything better than iniquity framed by a law. If the missionaries there will take such ground as the Breckinridges and the Youngs have long ago taken in Kentucky—if they will *all* take such ground as that barbarian chief, quoted by our correspondent, scolds at Mr. Kingsbury for taking—there will be no difficulty between them and the Committee, and none between them and that Northern Christian public whose servants the Committee are. But to repeat what we have said before, not in the way of threatening or intimidating, but only in the way of referring to a fixed fact over which we have no more control than we have over the obliquity of the ecliptic to the equator—the Committee cannot sustain a mission which dares not say that Slavery as a civil institution is unjust and inconsistent with the law of love.

Perhaps we have misunderstood our correspondent in some passages upon which we have not commented particularly. Perhaps we are unreasonably sensitive. But he will allow us to say that if he intends to represent *The Independent* as defending or holding the views of President Blanchard on this subject, the insinuation is unwarranted and unjust. What we have proposed and argued for is simply to get rid of the difficulty peacefully and finally. Those who are of Pres. Blanchard's way of thinking have no desire to get rid of the difficulty. The journal published by the American Missionary Association condemns our proposal, as earnestly as the *Princeton Review* condemns the course of the Prudential Committee. What advantages are to arise from the altercations and painful feelings which must result if the missionaries adhering to the position taken in their letter, insist on bringing the American Board to the same position of neutrality in regard to Slavery as a civil institution,—we cannot imagine.

"PETER'S PENCE."

Peter said, "Silver and gold have I none;" it is intended that Pius IX shall be placed in a more respectable position. By order of the National Council of the Roman Catholic Church, collections are to be taken in all the dioceses next Sabbath, in aid of the Holy Father. Accordingly Bishop Hughes has issued a "Circular to the clergy of New York," from which we make the following extracts:—

"The sacrilegious invaders of his [the Holy Father's] rights may profane the apostolic shrines of Rome—may melt the sacred vessels for their nefarious purposes—may strip the temples of the living God of the ornaments with which the piety of our ancestors in the Faith had adorned them, but they will never be able to sever the divine bond of Catholic Faith and subjection which binds us indissolubly to the Chair of Peter."****

"In the mean time the children of the Church are numerous enough to see that his enemies shall not have the power to humble the Sovereign Pontiff to the extent of actual destitution, or want of means necessary to carry on the numerous offices of his most holy and most exalted station."

It is pleasant to see such an expression of sympathy for the Chief Pastor on the part of his universal flock; but as his personal expenses must be very much reduced, we trust he will appropriate the money for the relief of the poor of the Church, especially in Ireland, which out of her deep poverty has so generously contributed thousands of pounds for the maintenance of the Holy See. Of course the republican Catholics of these United States have no idea that this money is to be used for hiring soldiers to put down their brother republicans at Rome, and to establish over them a tyranny which they have so nobly and unanimously shaken off. That cannot be the design of these pious offerings from America.

If it is, then we recommend that on the Fourth of July, collections be taken in all public assemblies in aid of the Roman Republic. Perhaps the Irish Rebellion Fund could be turned over to this object.

THE CHOLERA A VISITATION OF GOD.

The Christian acknowledges the hand of God in every affliction; that sickness and death are, in each instance, ordered by Him. But men in general do

collation in Harvard Hall. And here, I am sorry to say, was an omission in the usually excellent arrangements of the College authorities, and of consequence a scene of disorder which does not often occur at Cambridge. No procession having been formed at Gore Hall, all went promiscuously to Harvard Hall, and gathered before the entrance to the collation, and here ensued a disgraceful conflict between the students and the policemen. The gathering cry of "Harvard" was raised, and the students in great numbers rushed upon the few and unprotected policemen and wrested from them their batons of office. The confusion lasted for some time, and few were able to effect an entrance into the Hall; some cried one thing and some another, only to increase the excitement and confound the confusion. At length Hon. Josiah Quincy, Jr., who was within the Hall, came to the window and after a while succeeded in making himself heard, when he requested all the police to come to him under the window, he becoming surety that the disturbance should immediately cease. The students at once raised three cheers for "Quincy," and the struggle ceased. There was nothing classical in the scene; and, as a New Englander, I was mortified; still when I saw the conflict end, and the sea of passion subside under the influence of a single man, I could not but think of the oft-quoted lines of Virgil:

"Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant."

Of the collation in the Hall I am able to say but little; the room was excessively crowded, and it was scarcely possible to approach the tables. Two poems were distributed in the Hall, the first of which was entitled a "Midsummer's Night Dream;" the other, a "Scintilla," and was composed by Dr. Holmes, from which I take the following extract:

"Long live old Harvard! Lo, her rushing train
Greets a new sign-board stretched across the plain;
While the bell rings—(and that the bell shall do
Till Charles shall drop his worn-out channel through)
It gently hints to every car that barks,
Here comes the engine—don't you see the Sparks!

"How changed this scene! The forest path is clear;
That mighty engine finds no *Indian here!*
The world's great teachers quit their native Alps
To fill the skulls once trembling for their scalps,
When the red neighbors of our ancient School
Left their own wigwam others' wigs to cool!"

The ceremonies of the day were closed by an exceedingly beautiful illumination of the College Buildings. The number of lights employed is said to have been *sixteen thousand*; some of them were so placed as to form letters. On University Hall were the names *Sparks, Walker, Everett, Quincy*; on Stoughton, *Veritas*; on Hollis, *John Harvard*; on Massachusetts, "1636": "1849". The beautiful College grounds were thronged with multitudes until a late hour in the evening, and the enchantment of the scene was increased by music from a fine band stationed on a stage erected for the purpose.

ARNOLD.

FROM OUR FRENCH CORRESPONDENT.

PARIS, 7th June, 1849.

DEAR BRETHREN:—The principal political news which I have to send you to-day is, first, the nomination of a new ministry, reconstructed by the introduction of three new members in place of three ministers who had been deprived of their portfolios. These three new ministers are liberal and moderate men—Messrs. DUFAURE (formerly at the head of the republican cabinet of General Cavaignac), DE TOCQUEVILLE (author of *Democracy in America*, and of some valuable works on the penitentiary system), and LANJUINAIS, less known, but of the same class with the preceding. These acts of our President will show you that Louis Napoleon Bonaparte understands that he must give more tokens of favor to the republican party, notwithstanding the large reactionary majority in the new Legislative Assembly.

I must next mention the Message of the President, published only this morning, and on some important passages of which I shall comment in my next letter. What every one will look for first of all is the intention of the government with respect to the intervention in Italy. But one learns nothing that he did not know already. After having stated that Austria and Naples, *responding to the appeal of the Holy Father*, made the first advances upon Rome to reestablish there the authority of the Pope, the President continues in these words:

"When we were thus in a position in which explanation was necessary we had but one of three courses to adopt:

"Either to oppose ourselves by arms to every species of intervention, in which case we came to a rupture with all Catholic Europe in the sole interest of the Roman Republic, which we had not recognized;

"Or, to allow the Three Powers in coalition to re-establish, according to their inclination, and without limitation, the authority of the Pope;

"Or, lastly, to exercise a direct and independent action by our own spontaneous movement.

"The Government of the Republic adopted this last course.

"It seems to us an easy thing to make the Romans understand that, pressed as they were on every side, their only chance of safety lay in us; that, if our presence brought about as one of its results the return of Pius IX. the Sovereign, faithful to his own character, would bring back with him reconciliation and liberty; that, once at Rome, we guaranteed the integrity of the territory, by depriving Austria of every pretext for entering Romagna. We might even hope, that our flag once raised without contest in the midst of Italy, would have extended its protecting influence over the whole of the Peninsula, none of whose sorrows can be to us a matter of indifference."

He dismissed the subject by alluding to the ill success of the French army in its attack on Rome, where it was believed (through false representations) to be desired by the mass of the population. "This unlooked-for struggle, without making one change in the final aim of our enterprise, has paralyzed our beneficent intentions, and rendered abortive the efforts of our negociators."

See how our poor President is embarrassed. But why did he interfere in the affairs of another country, without being invited, or if he must interfere, why could he not have done so solely for the purpose of protecting the independence of the Roman people against all foreign intervention? One is always punished where he has sinned, and I fear as the end of all this the disgrace of the French flag fighting against liberty. In a few days we shall know what orders government has sent to General Oudinot, for it is said that new instructions have been addressed to him. I fear that it may prove an order for a renewed attack on Rome. Our government persists in representing that city as the prey of a terrifying faction which prevents the *true public sentiment* from declaring itself.

We learn by the *Hibernia* that the Cholera is in New York, Cincinnati, and several other of your cities. It has been in Paris for several weeks, and for three days past the mortality has increased in a frightful degree, the excessive heat aiding the pestilence in its destructive action. God grant that this solemn voice may awaken the conscience of sinners and bring a great number to repentance, and to cry to Jesus Christ, "Lord, what must I do to be saved?"

Yours affectionately in Christ, LOUIS B.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, June 8, 1849.

THE BISHOP OF LONDON AND THE MISSIONARY SOCIETY.—The Bishop of London has farther committed himself in the matter of the London Missionary Society, and the prohibition by him of a sermon on its behalf. The bishop appears to have felt the mild allusion of the Duke of Argyle, which he speaks of as "an attack upon him." He pleads, that he did not know it had been customary, and that he held there was a great difference between refusing to sanction a novelty and prohibiting what was customary, and that he did not intend to confirm his prohibition. 'But it appears that he took no means to make known his altered opinion; and more than this, it also appears that thirty-three years before Bloomfield became bishop, and for seven years after his appointment, sermons had been annually preached, in some parish church in London. In 1835 this bishop of capricious memory forbad the churchwardens of St. Bride's to permit a sermon for the Society to be preached in that church; and since that year the Society has not been able to obtain the use of any parish church in London, owing to the known objection of the bishop, who now professes not to have known of the custom! This affair exhibits the tendencies of the bishops and clergy, viewed from more points than one. We have it now authoritatively stated that every parochial clergyman in London has closed his church against the Society, and that for fourteen years past, the committee has had, mendicant wise, to beg, and to beg in vain, for this small act of Christian sympathy; and, lastly, when the committee has to put itself right with the world, and to show that it has *not* made incorrect statements respecting the bishop's prohibition, then the *Record*, the organ of the evangelical clergy, refuses to insert the official statement of the committee, and destroys the MSS. sent for insertion! The feeling of the clergy of the establishment generally, whether High Church or Low Church, Romanist or Evangelical, toward Nonconformists is, as near as may be, the same as that cherished by the ancient Jews towards their neighbors the Samaritans.

CLERGY OVER THE STATE.—On the 6th there was a demonstration of the power and the principles of the ultra party in the Church of England. The occasion was the annual meeting of the National Society for promoting the education of the poor in the principles of the Church of England. Twelve bishops and several peers and influential laymen were present. The Society is, of course, exclusively "Church," and its committee composed, to a considerable extent, of bishops. But the bishops, even the bishops, are not "Church" enough for the Tractarian clergy; and a struggle has been made to array the whole influence of this powerful Society against the Government and the Committee of Council on Education. The Tractarians demand that money, and only money, shall be given by the State; that no management clause whatever shall be imposed; that the clergyman of the parish, even to the exclusion of laymen actual members of the Church, shall have the sole power of management under the bishop. This monstrous pretension the Committee of Council has rejected, and the Tractarian members of the Society have labored to goad on the bishops and Committee of the Society to join issue with the Committee of Privy Council, in order to secure this monstrous and irresponsible power. On the Report having been read the leader of the Tractarian agitation moved the following resolution:

"That it is the opinion of this meeting that there be embodied in the Report now presented to the meeting the distinct expression of their deliberate judgment, that no arrangement which shall involve the imposition *of any management clause whatsoever* as a condition of State assistance, or of any other condition whatsoever (except the legal tenure of the site, and the right of inspection, as defined and ascertained in 1840), can be satisfactory to, or ought to be accepted by, the Church."

The Earl of Harrowby objected to the resolution, not on principle, but because "*it stated the case too largely*," and because an unanimous opinion, backing up the Committee, would be more likely to attain their ends. Archdeacon Manning, also a Tractarian, but who is cautious, and is known as Archdeacon Cunning, also took the expedient view. He proposed an amendment identical in its principle and object with the original resolution:

"That this meeting acknowledges the care and attention of the committee in conducting the correspondence still pending with the Committee of Privy Council, and they regret to find that a satisfactory conclusion has not yet been attained. That while this meeting desires fully to coöperate with the state in promoting the education of the people, they are under the necessity of declaring that no terms of coöperation can be satisfactory which are not based on principles and models sanctioned and commended by the Church of England."

"And in particular, when they shall so desire it, to put the management of their schools solely in the clergy and the bishop of their diocese."

Three bishops, two of them Tractarian, the third High Church, objected to the amendments because it tended to bind the action of the members of the Committee in their subsequent negotiations with the Committee of the Privy Council; but after a stormy discussion the amendment was carried.

Here then we have, in this 19th century, the extraordinary demand made by powerful Society in the name of the Church, that *the Church*—that is, the clergy—shall have the sole direction of education, and that money from the taxes shall be voted to them without any conditions: as it is money is now granted to this Society for the purpose of giving advanced salaries to teachers, without any condition whatever. The Society has nearly 17,000 school-rooms: it is giving the lion's share of the parliamentary grant; and generally all its power and influence is directed to the object of molding the rising population according to the servile and bigoted ideas of men who are absolutists in politics and Romanizers in religion. When it is remembered that the higher classes *are* educated under these influences, and that a silent but powerful agency has been for years at work with the object of training private boarding-schools under clerical and episcopal visitation—when this movement, acting upon every class is seen, it is not possible to avoid the conclusion that the elements of fearful conflict—moral if not physical—are preparing for a not distant future. The contemplation becomes even more serious when viewed in an exclusively religious aspect. Thousands, hundreds of thousands of the youth of England are now taught another Gospel—that of salvation by clergy and sacraments.

PEACE MOVEMENT.

Mr. Richards, the Secretary of the Peace Society, and Elihu Burritt, have just returned from Paris. They have been exceedingly successful in making the preliminary arrangements. Their reception has been cordial and encouraging. They have had interviews with some of the most influential men in France, who have entered with lively interest into the objects of the proposed congress, and who have readily offered to take part in its proceedings. A committee of organization is now forming in Paris, and will comprise members of the National Assembly, the editors of some of the leading French journals, and several of the most distinguished philanthropists and literary men in that country.

A very large number of gentlemen in England and Scotland have signified their wish to attend the congress; and it is expected that the British delegation will be on such a scale and of such a character as to demonstrate the deep interest taken by all classes in the establishment of permanent international peace.

CONTINENT OF EUROPE.

CONSTITUTION FOR GERMANY.—The draft of an imperial constitution for Germany, graciously designed by the king of Prussia, reached England on the day the last mail steamer left Liverpool for the United States. It runs to 195 paragraphs, exclusive of the draft of the law of elections. It is impossible in a moderate space to give an abstract; the leading features only can be presented. Instead of the Folkshouse, and the Staten-house, the two chambers voted by the Frakfort assembly, the Prussian draft presents three houses; the additional house being composed of six members, having the power that no ministerial proposal can be made in either chamber without its consent. This chamber of six is called the College of Princes. The larger states, Prussia, Bavaria, Wurtemburgh, nominating one each; smaller states nominate one member in common. The State-house is formed from the representatives of the German States. The members are to be nominated half by the government, half by the representatives in the States concerned. There are to be 167 members in all. Prussia having 40, Bavaria 20, Saxony, Hanover and Wurtemburgh 12 each, some twenty lesser states, principalities, and Free towns taking one each. The king of Prussia is of course to be chief of the empire, and to have an absolute, and not a suspended veto, as voted in the Frankfort assembly.

In the electoral law the vicious origin of this imperial constitution is flagrantly displayed.

The electors are *not* to elect; they are to choose electors. No German can vote till he is 25 years of age.

No German can vote who does not pay direct taxes.

Germans thus qualified are to be divided into three classes. The rich, the less rich, the poor; taxation being the measure of value.

Each of these sections elects one-third of the electors. Take the text of the "draft" in this matter:

"16. The first division consists of those electors on whom the highest amount of taxation falls, to the amount of one-third of the collective sum. The second division consists of those electors on whom fall the next lower amount of taxation up to the limits of the second third. The third division, lastly, consists of the lowest taxed electors, on whom the last third falls."

It only requires to add another expressive sentence of the best: in the primary and direct elections, vote by ballot is prohibited:

"20. The elections take place in the divisions by public documentary voting, according to the absolute majority."

An institution corresponding with the American Federal Court is adopted. Large powers, and the cognizance of many important matters, are given to this court.

Such, in its main points, is the proposed imperial Constitution of Germany, as promulged by Prussia; and to which Bavaria will, by the pressure of circumstances, be compelled to adhere; for the king of Bavaria, as well as the king of Saxony, looks to the king of Prussia and his army for the restoration of "order" in his dominions.

The Frankfort Assembly, upon whose foundations the king of Prussia has built, is in effect dissolved. A hundred of its members have adjourned to Stuttgard, probably with a view to give aim and direction to the insurrectionary movements in southern Germany, which at present appear to be without consistency or organization, though doubtless the expression of national feeling. Although there is more than enough to excite the keenest resentment against the king of Prussia, and utter distrust both of him and his constitutions, yet the evils which menace Germany are so great that one would fain hope this constitution, vicious as it is in its origin, and defective in its forms and principles, may be accepted, rather than strife be prolonged.

A new electoral law for Prussia has been promulged by the king. It is practically the destruction of his own constitution. It is substantially the same as that of the imperial constitution: it excludes a large class, and must tend to array the classes included one against the other.

ITALY.—The "Situation" at Rome remains the same. M. Lesseps, the French envoy, on the 23d sent a new proposition to the triumvirs, to the effect that France would guarantee against all foreign invasion, the inviolability of such part of the Roman territory as was occupied by the French troops. Without waiting for a reply he returned to the Headquarters of the invading army, and thence sent an extraordinary epistle, not to the triumvirate, but to the Constituente Assembly. It has since been reported that M. Lesseps is deranged; and the report is confirmed in the ntelligence received from Paris to-day. Add to this, that Stadion, late Austrian minister, is in the same unhappy condition; that Weldon, so recently sent against the Austrians has been superseded, it is believed, for a similar reason; that a pious and highly respected member of the Frankfort Assembly is deranged; and it will be seen that the victims of revolutionary strife are not those only who are found on the battle field, or in the stormed city.

Ancona is sorely pressed by the Austrians; but intelligence of its fall has not yet been received. In the final answers of the triumvirs to M. Lesseps the whole case is recapitulated in a document of the highest interest: all the disasters of the Roman republic—the fall of Bologua after an heroic resistance, and the advance of the Austrians upon Ancona—are partly attributed to the to the intervention of France. The triumvirs say:

"We have beaten back from our territory the forces of the king of Naples. We should do the same, we are fully convinced, with respect to the Austrians, if the attitude of the French expeditionary army did not transmel our activity. It is with regret that we say this; but France, monsieur, must learn what the expedition of Civita Vecchia—ordered, it is said, with a view to our protection—costs us. It is afflicting to have to affirm such things; but we affirm that of all the interventions with which we are overwhelmed, that of France has been most fatal to us. Against the soldiers of the king of Naples and the Austrians we can fight, and God protects good causes. We *do not wish* (in italic in the original) to fight against the French. We are against them in a state not of war, but only of defence. But this position, the only one we that we wished to have wherever we meet France, has for us all the inconveniences, without any of the favorable chances of war. The French expedition, monsieur, at the very beginning forced us to concentrate our troops, which left our frontier open to the Austrian invasion, and left Bologna and the towns of the Romagna unarmed. The Austrians profited by it. After eight days' heroic struggle, supported by the population, Bologna was forced to succumb. We had purchased in France arms to defend ourselves: these arms, amounting to ten thousand muskets at least, were seized by you, and are in your possession. With a single move you have deprived us of ten thousand soldiers; for each armed man is a soldier against the Austrians. Your forces are under our walls, within musket-shot, disposed as if for a siege.

* * * * *

"We are besieged, monsieur, besieged by France in the name of a mission of protection; whilst at some leagues from us the king of Naples carries away our hostages, and the Austrians slaughter our brethren. You have, monsieur, presented propositions. These propositions have been declared inadmissible by the Assembly, and we cannot now gainsay our resolution. You now add another to those which have been rejected. That proposition declares that France will protect from foreign invasion the parts of the Roman territory occupied by her troops. You ought to perceive yourself, monsieur, that there is nothing in that which changes our position. The parts of the territory occupied by your troops are in fact protected; but if it be for the present, to what are they reduced? If for the future, have we no other way open for the protection of our territory but in delivering it up to you? The point of the question is not there—it is in the occupation of Rome. That demand forms up to the present time the first condition of all the propositions addressed to us. But we have already had the honor of informing you that it is impossible—for never will the people consent to it."

In conclusion, the Triumvirate earnestly demands neutrality—bare neutrality on the part of France:

"France believes that in the present state of things se cannot remain at a distance from the field of battle. She thinks that, conquerors or conquered, we may maintain need of her moderating action, or of her protection. We do not agree with her in that opinion, but we do not oppose her in it. Let her retain Civita Vecchia; let her even extend her cantonments, if the number of her troops require it, to the healthy localities extending from Civita Vecchia to Viterbo. Let her there wait the issue of the combats which are about to take place. Every facility will be afforded her—every testimony of frank and cordial sympathy will be shown; her officers may visit Rome, and her soldiers will have every possible accommodation and aid. But let her neutrality be sincere and without any *arrière pensée*. Let her declare it in explicit terms. Let her allow us to be free to throw all our forces into the *mêlée*. Let our arms be restored to us. Let her not with her cruisers close her ports to the men of other parts of Italy who may come to our assistance. Let her, above all, remove from before our walls, and let even the appearance of hostility cease between two people who at a future period, we have no doubt, are destined to unite themselves in the same international creed, as they are now so in the same form of government."

Such is the last appeal of a government which has exhibited energy and wisdom perfectly marvelous—which has gathered round it a unanimity of national sentiment almost without example, and which fact is now beyond question, for every municipal body, with the exception of three, has sent in its voluntary adhesion; and amidst the adverse circumstances which have pressed upon it, the government credit has improved day by day. Whether or not the answer to this appeal is at this hour being given from the mouths of French artillery cannot be said; at least the agent and correspondent of the *Times*, at the French head-quarters, recommends this answer, and specifically urges the adoption of the "safe" plan—not of entering Rome, but of destroying it street by street.

AUSTRIA, RUSSIA AND HUNGARY.—It is now certain that Ofen, formerly Buda, has been taken by the Hungarians. This fortress was three times assaulted. It was held by a forsworn commander, Hentzi, who was pledged to defend it to extremity, and held an autograph letter from the Emperor, requesting him to hold out to the last. Georgey, the Hungarian General, has threatened to put the garrison to the sword, if they persisted and bombarded Pesth, which they did; but the threat was not carried out. Hentzi has died since the surrender; 2200 soldiers were made prisoners of war, and 80 officers; 83 cannon and warlike stores were captured. This conquest is important, chiefly because it liberates 20,000 men under Georgey, to act against the Russians, who have already suffered reverses; but the news is scanty, the Austrian press being gagged. An Antwerp paper states on the authority of a private letter from St. Petersburgh, that the Emperor, despite his reputation for immense wealth, wants the sinews of war, and has gone "a-borrowing," soliciting from the Rothschilds a loan of fifty millions of silver roubles. The Hungarians have now nearly 400,000 organized troops, and fresh levies are making; and this is not all, for the national sentiment is with the army. The clergy of every sect are traversing the country, animating the people against the Russian invader. Austria is, to a most humiliating extent, in the hands of Russia. The government of her provinces, the command of her armies, are handed over to Russian officials and generals. The *Times* of the 7th has the following brief notice:

"In the sitting of the Hungarian Parliament at Debrezin of the 14th ult., the speaker, M. Amashy, addressed the House, and after referring to the breach of the national privilege by the family of Hapsburg-Lorraine, and its expulsion from office, informed them that the Governor during the interregnum—the man whom the House and the people had elected to that post of trust and importance, M. Ludvig Kossuth—was prepared to assume the office of the First Magistrate of Hungary, and to take his oath of allegiance to the nation.

"Upon this Ludvig Kossuth, the Governor of Hungary, took the following oath:

"'I, Ludvig Kossuth, elected Governor by the National Assembly, swear that I will maintain the declaration of independence of the nation in all its consequences; that I will yield and enforce obedience to the laws and to the resolutions of the National Assembly. So help me God!'

"After this, M. Kossuth summoned the Cabinet to take their oaths to the Chief Magistrate of the interregnum."

The *Examiner*, which has peculiar sources of information respecting Hungary, gives an interesting biographical sketch of Kossuth. This remarkable man, whose powers are so great and so various, is, it seems, consumptive; and yet he sustains the weight of the nation, and animates and directs its heroic efforts for freedom and nationality.

P. S.—FRIDAY, 8th.—The French President's Message was received late last night. Were it not for the unworthy tone of that part of it which refers to foreign affairs, it might be read with complacency, as the first of a series of State Papers forming an era in the history of France and of Europe. There is both concealment and positive untruth in the paragraphs relating to Rome. The old pretense that the movement, from the flight of the Pope, was "a conspiracy rather than the movement of a people," is repeated. The President states, after the manner of Sir R. Peel, that there were three courses open to the government: the first involving "a rupture with Catholic Europe on the sole interest of the Roman Republic, which we had not recognized." Why necessarily "a rupture," is not said; how the sole interest of Rome, not said; why the Republic, is not said. The second course—to permit the three powers to settle Roman affairs their own way; and third, France to exercise a direct and independent action; and this course was adopted. Not a word is said of the present. The President is as reserved as the Prime Minister of royalty. But the silence means—the Roman Republic is to be put down—men of Rome be destroyed in the process. The President is negotiating with Rome—meaning Rome papal—for the establishment of three colonial bishops. She is also, with a committee, attending to the "delicate" matter of "renovating the colleges of Catholic theology." A very brief sentence notifies that "Russia has recognized the Republic." There are not wanting those who see in this recognition the conditions of a political bargain, adverse to the interests of freedom in Europe. The National Guards are reported to number 4,000,000, with 500 guns; the regular army 451,000. But withal there can be no rupture with "Catholic" and absolutist powers, and the army of 451,000 men must be content to share the "glory" of bombarding Rome.

COLONIAL GOVERNMENT.—The increased attention given of late years to Colonial matters has not been without results. An important measure, based upon a Report of Committee of Council, has been brought forward. It is proposed to divide New South Wales into two provinces, Northern and Southern; to be severally called New South Wales and Victoria; the capital of the latter to be Melbourne; each to have its Legislature. It is also proposed to give South Australia and Van Diemen's Land Legislatures of two estates, composed of a Governor and a single House. The Legislature is to be a compound Assembly, part nominated by the Crown, and part elected. Farther, to secure uniformity in general objects common to these four colonies, the federative principle is resorted to, and it is proposed to constitute a House of Delegates from the different Legislatures. The project has not yet come under discussion, but it is one of high interest in respect to the ever-expanding Anglo-Saxon race, and the world-wide extension of the characteristic representative principle.

AGRICOLA.

RELIGIOUS INTELLIGENCE.

GENERAL ASSOCIATION OF MASSACHUSETTS.—By a telegraph dispatch on Wednesday we learn that the General Association of Massachusetts met on Tuesday in the Elliot Church, Roxbury, at 5, P. M. Rev. Dr. COOLEY, of Granville, Moderator; Mr. MALTBY, Scribe. Sermon in the evening by Dr. MCKINNEY, of Hollidaysburg, Pennsylvania.

GENERAL CONVENTION OF VERMONT.—A correspondent writing from St. Johnsbury, Vermont, says:

"The Anniversary exercises of the General Convention of Congregational ministers and churches, held at this place, have just been brought to a close. They have been characterized by an unusual degree of spiritual interest and harmony of action, and the report of the State of Religion was on the whole encouraging, though but few cases of any extensive revivals were reported. Able reports were presented on the subject of Slavery, but action on them was deferred until another year. A resolution was adopted cordially approving the position assumed and sympathizing with the views expressed by the Secretaries of the A. B. C. F. M., in their correspondence with the Indian Missions. J. P. F."

REGIUM DONUM.—A discussion arose in Parliament, June 4th, upon the yearly grant of £1,695 to "poor Protestant Dissenting Ministers in England and Wales," and on a division there were 52 for the continuance of the grant, and 33 against it. Some members who would have voted with the minority were absent when the vote was taken. Mr. Wyld led the opposition and Lord John Russell alone defended the imposition.

MISSIONARIES IN CALIFORNIA.—Rev. T. Dwight Hunt, of Newark, N. J., writing from San Francisco under date of April 2, gives the following account of the movements of the missionary brethren on that field:

"I accompanied, Rev. J. W. Douglas to San José, and was absent eight days, having preached and lectured on temperance to good congregations. I left Mr. D. there, and he has since been engaged by the American residents there as their preacher at the salary of $2500—so that the Home Society are relieved from his support. Brother Willey is engaged as teacher at Monterey, and will preach as he has opportunity. Brother Woodbridge has located at Benicia, a rising city at the head of navigation on the bay for large vessels. Brother Wheeler (Baptist) is here with me, but leaves to-morrow for a new house. The steamer Oregon yesterday brought Rev. Mr. Williams (Albert Williams, from Orange, N. J.), but I have not yet seen him.

"Five months of my year have rolled away rapidly and pleasantly, and I hope profitably. For four months I was the only regular preacher in the territory. On the first Sabbath of January I administered the first Sacrament of the Lord's Supper ever administered here (Roman Catholics excepted)."—*Newark Sentinel.*

BISHOP HUGHES.—The following sentences are the first and last paragraphs of a "Letter from Bishop Hughes," which appeared in our daily papers on Tuesday. They explain themselves.

"I beg leave to complain throug hour widely circulated paper, of the injustice done me by the Hon. Horace Greeley, or his agent, by whom I am represented as directing a collection to be taken up in the Catholic churches of this Diocese, for the relief and support of Pius IX, *in his present struggle against the Roman Republic*. The words marked in italics are Mr. Greeley's own. The idea which they express has not entered into my mind. The collection is for the relief and support of the Pope. Here the sentence closes; but the editor of the Tribune, without either authority or foundation, alleges that it is to support the Pope in his present struggle against the Roman Republic."

"In conclusion, I beg leave to assure Mr. Greeley that the Pope and the Cardinals and Secretaries, who have to attend to the various matters of a church spread throughout the world, are like other men, under the necessity of having something to eat and something wherewith to be clothed. And that for these purposes the Catholics of this country mean to lay their offerings, with profound veneration, at the feet of his Holiness Pius IX.

† JOHN HUGHES.

THE UNION THEOLOGICAL SEMINARY of this city held its 12th Anniversary last week. Dr. Condit of Newark delivered the annual address before the Society of Inquiry on Sunday evening, at the Mercer st. Church. The public exercises of the graduates were on Wednesday evening, as follows:—

The Genius of the Bible—Wm. E. Holyoke, *Galesburg, Illinois.*
A Sacred Life—Isaac H. Brayton, *Watertown, N. Y.*
The Spirit—William Aikman, *N. Y. City.*
Dogma—Nathan C. Chapin, *Hartford, Ct.*
The Enthusiasm of Missions—Dwight W. Marsh, *Sandusky City, O.*
Recognition of the Class as Graduated—Rev. Dr. White.

The Graduating Class consists of the following:

Wm. Aikman, Isaac H. Brayton, Robert Campbell, Nathan C. Chapin, Alexander C. Childs, G. Whitefield Coan, Charles Fanning, Horace W. Finch, Geo. De F. Folsom, Chas. H. Force, Fisk Harmon, Geo. W. Hervey, Edmund D. Holt, Wm. Edward Holyoke, J. Augustine Hood, Charles Livingston, Jonathan Lyons, Dwight W. Marsh, James Morton, Isaac N. Naff, Gurdon C. Noyes, Isaac L. Peet, I. Bryant Smith, Wm. C. Ulyat, Joseph C. Whitney.

LANE SEMINARY held her fourteenth anniversary on the 17th inst. The graduating class consisted of 10 members. Dr. Beecher delivered on the occasion a valedictory address to the students, of which the following are given by the *Watchman* as the principal points:

"1. See to it that your love for Christ is strong, and a vigorous spring of action. 2. Give yourselves fully up to the work. 3. Maintain habitually the culture of your mind. 4. Give yourselves first and primarily to pastoral duties. 5. See to it that in all that you do, you have before you, as the great end, the regeneration and sanctification of souls. 6. Be public-spirited wherever you go. Let no one of you wall up himself, like the silkworm, in his own web."

The New Orleans *Southern Baptist Chronicle* of the 16th instant, publishes the thrilling account given at the Anniversaries of the Anti-Slavery Soriеties of the escape of Henry *Box* Brown, as he is called, by being packed up as abox of merchandise and forwarded by express.

BAPTIST MISSIONS.—The Baptists, it is stated, have in contemplation the reëstablishment of their mission at Ava, in India. For this object they are about to send out Rev. E. Kincaid and his brother-in-law, Dr. Dawson. Dr. Dawson lived in India from childhood, is perfectly familiar with the Burmese and other Eastern languages, was for many years connected with the British East India Company as Assistant Surgeon, and has a complete medical education. He was also, with his wife, converted and baptized on heathen ground. No two men in the country, says the *N. Y. Recorder*, could engage in the missionary work in Burmah with greater prospects of efficiency and success.

According to the *Puritan Recorder* there are now in Massachusetts eight Congregational Pastors who have preached their 50th anniversary sermon. The *Recorder* says this number will not seem small when it is considered that of the 450 Orthodox churches existing in the Commonwealth full one-half have been organized within 25 years.

FOREIGN NEWS.

EVICTION IN TIPPERARY.—Nearly 600 human beings have recently been evicted from Toomerara, the property of Mr. Massey Dawson. No rent had been received for some time, and the village was a receptacle for the evicted tenatry of the neighboring estates.

"There were between 40 and 50 cabins leveled, and many of them were pulled down by the tenants themselves. The number of persons altogether evicted was, husbands, 100; wives, 58; children, 313; other persons, lodgers, &c., 105; making, as well as we could ascertain, a total of 576. The day was unfavorable for the unfortunate people, as the rain commenced to descend at 12 o'clock, and continued without intermission until 6 o'clock in the afternoon."

Mr. Dawson has leveled the whole village, but intends to rebuild it.

CHURCH AND STATE.—In a letter addressed to the Lord Archbishop of Canterbury by the Hon. Richard Cavendish, he admits the existence of an insincerity among the clergy, which he calls a "moral plague." Of this insincerity he gives a specimen in principles preached "not long ago," at a visitation charge "by a bishop of our Church." The bishop told his clergy that to question the maintenance of a particular doctrine, which he alluded to, by the Church, was absurd and impossible. "But," says his lordship to those of his clergy who may reject it, "this doctrine is in the Prayer Book, but an undue importance is attached to it. There, indeed, are the words, but they are only words. Say them and hear them, but say them and hear them as though they were empty sounds, destitute of meaning."

THE CHURCH HEARSES AT ROCHDALE, which were in arrears for the assessed taxes, were recently seized and sold by public auction, thereby showing that the Church is subordinate to the State.

MILITARY HONORS.—The army stock has risen since the victories in the Punjaub. The *Daily News* of June 8th, contains a whole column of promotions. Three Lieutenants are promoted to be local Majors, 51 Captains to be Majors at large, 44 Majors to be Lieutenant Colonels, &c. &c. The Order of the Bath has been conferred on sundry Major Generals. This is the most approved method of Christianizing India and promoting the arts of peace.

RELEASE OF MR. SHORE.—The friends of Mr. Shore have paid his costs and he is at liberty. As the costs were a consequence of the interdict against preaching, and as Mr. Shore is determined still to preach, of course he is liable to be again imprisoned. But we doubt whether the Bishop will try it again. The following is Mr. Shore's last letter to the London Committee:—

THE JAIL, ST. THOMAS'S, EXETER,
May 30th, 1849.

My dear Sirs—I have just been informed that my prison-doors have been opened by friends, and I am now only here by sufferance. Although my own convictions remain unchanged, I feel deeply grateful for the kindness shown me; and as I must now leave this place, I shall occupy the same ground and preach the Gospel as I did before; and if the Bishop feels it to be his conscientious duty to carry out the laws of his Church, I shall, of course, be soon committed to prison again. D. V. I shall be able to preach to my congregation at Bridgetown next Sunday.

I beg to express to you, and through you to the members of the Committee and other friends to whom I am so greatly indebted, my best thanks for your kindness and consideration; and I remain, my dear Sirs, very sincerely and gratefully yours,

JAMES SHORE.

The Rev. E. Craig, } Honorary Secretaries.
The Rev. R. Ainslie, }

THE INQUISITION.—Our readers have already been informed of the suppression of the tribunal of the Holy Office and the exploration of its chambers. The populace were with much difficulty restrained from setting fire to the building; but it was unanimously decreed by the Assembly that the vast edifice should be portioned into dwellings for poor families of Rome.

"The person of most note found in the prisons of the inquisition was a bishop named Kasner, who had been in confinement for above twenty years. He related that he arrived in Rome from the Holy Land, having in his possession papers which had belonged to an ecclesiastic there. Passing himself for that person he succeeded in surprising the court of Rome into ordaining and consecrating him a bishop. The fraud was afterwards discovered, and Kasner, being then on his way to Palestine, was arrested and brought to the prison of the Holy Office, where he expected to have ended his days—less, as he expressed himself, to expiate his own fraud than the gross blunder of the court of Rome, which had no other means of concealing his character of bishop, its own absolute laws preventing his being deprived of it."

The Memorial of the Roman Government relative to the suppression of the Inquisition thus concludes:

"In a few categories we may sum up the results of this inquiry:

1. That the Court of Rome availed itself of the tribunal of the Holy Office for temporal and political ends.

2. That to succeed in its purposes the Holy Office had especial recourse to confession, of which it made the most enormous and abominable abuse, not only violating its secrecy but tampering with its integrity.

3. By means of confession the most odious licentiousness was insinuated in the confessionals. With this branch the Holy Office occupied itself with extraordinary diligence, but without finding a remedy for the causes of such scandal.

4. That the Holy Office corrupted all classes, buying information and secrets.

5th, and lastly. That the ecclesiastical nuncios at foreign courts are the constant correspondence with the Holy Office, and, from possessing means of procuring intelligence quite peculiar to themselves, keep the Court of Rome informed of the most hidden political secrets."

GENERAL NEWS.

CHOLERA RETURNS IN THE CITY

For the Week ending Wednesday, June 27, at 12, M.

The extreme severity of the heat during the last week appears to have occasioned an increase of the cholera in this city as elsewhere. The Reports of our Sanitary Committee give the following number of cases and of deaths since our last, to wit:

	Cases.	Deaths.
Thursday, June 21,	26	14
Friday, " 22,	38	16
Saturday, " 23,	40	21
Sunday, " 24,	38	21
Monday, " 25,	47	25
Tuesday, " 26,	73	38
Wednesday, " 27,	43	29
Total,	305	164

The total number of deaths by cholera in the city, since its commencement on the 17th of May, a period of six weeks, according to the City Inspector's Returns, is 621—averaging 15 for each day. The average daily mortality in the city in 1832, from the same disease, was 37. As our present population is now twice as large as then, the proportion stands as 7½ to 37. Judging however from the number of cases occurring in *private* practice, we fear that it is less confined to the poor and destitute and vicious class of our population than at its former visitation. May not this be owing in part to the needless imprudence and unwarrantable confidence of the respectable class of our citizens?

CHOLERA AT THE WEST.—This disease is raging with great violence in the Western cities, and on the boats on the Western rivers.

The interments from cholera at Cincinati, on the 22d, was 54; on the 23d, 60; on the 24th, 78.

At St. Louis, the interments from cholera, on the 21st were 106; on the 22d, 86; on the 23d and 24th together, 151. The Telegraph dispatch of the 25th says there is no abatement, and that the number of deaths daily is about 100—that the disease prevails to an alarming extent on the Upper Mississippi, and is making fearful strides among the Shawnee and Delaware Indians.

At Nashville, it is said to be worse than in any city in the Union—33 deaths in one day—119 during the week, which is equal to 500 a day in New York.

At Memphis, 20 deaths occurred on Thursday.

The *Austin Democrat* states that the cholera had nearly or quite disappeared from San Antonio. The mortality exceeds conception. The deaths numbered *seven hundred* in a population under *fifteen hundred*. A letter, dated San Antonio, Texas, May 16, says:

"You have no doubt had exaggerated accounts of the fatality with which the disease raged here, though the tale is awful at best. Over 600 new graves have been counted in the Catholic and Protestant burying grounds, besides the many that have been buried in private cemeteries, and many more that have been thrown in a hole wherever they happened to be found. When we consider that over 3,000 persons left the place before the second week's prevalence of the disease, the like mortality has not a parallel in the United State. It has now nearly disappeared. I heard of but two cases yesterday, and the same number to-day. Many of our most worthy citizens have fallen victims."

THE ACCIDENT AND LOSS OF LIFE AT NIAGARA FALLS.—We copy the following telegraph despatch to the *Buffalo Commercial Advertiser*, giving the particulars of the melancholy accident at Niagara Falls, on Thursday evening, June 21:

NIAGARA FALLS, June 22.

Last evening, at a quarter before 8 o'clock, while a party of ladies and gentlemen were visiting the Luna Island, among whom were the lady and little daughter of Mr

Editors' Table.

LOYOLA: AND JESUITISM IN ITS RUDIMENTS. By Isaac Taylor, Author of the "Natural History of Enthusiasm." New York: Robert Carter & Brothers, No. 285 Broadway. 1849.

A volume from the pen of Isaac Taylor on Loyola and Jesuitism, needs only to be announced in order to be extensively sought after. There is no occasion to write into notice a new work of an author who has impressed himself so powerfully on thinking minds, who always understands thoroughly both himself and his subject, and who has the wisdom to come before the public only when he has something worthy of their regard. Mr. Taylor has formed a purpose of which this volume is the first fruit; that of "bringing the several existing religious systems under separate review—each considered as the product of the mind which principally gave it its form and character." No fitter subject could have been chosen for the first development of this great idea than the profound inventor of the Jesuit Institute, whose character and system lie directly in the range of that philosophical analysis for which the author has exhibited so rare a faculty, especially in that work with which he has associated his name on the title-page. If "the discerning of spirits is the foundation of power," then have we the secret of the power of the author no less than of the subject of the present work.

Yet even he despairs of harmonizing the character of Loyola as the devotee, the enthusiast, with the far-reaching sagacity of the founder of the "Society of Jesus." "We have to do with *one* Ignatius Loyola; but with *two* types of mind—with *two* historic personages. The Loyola of the biographers and the St. Ignatius of the Society stand contrasted in a manner that seems to set at defiance any attempt at generalization."

There are minds thus strangely gifted with the qualities of enthusiasm and caution each in a high degree, and which while they seem to be borne hither and thither by the changeful current, have sounded the whole bed of the stream, and are steering their course with unerring skill. Such a man is Kossuth, the President-King of Hungary, who like some ancient *Vates* filled with a frantic inspiration, sways the multitude by his devout and passionate utterances, and then sits down in the council chamber to discuss the plan of a campaign, and to raise resources for the war with the coolness and sagacity of the ablest general and the most skilful financier.

"The fact then, little relieved of difficulty, presents itself—that the ever-weeping, the ecstatic, the vision-seeing 'St. Ignatius' was indeed the originator of the Society of Jesus, and therefore could have been no enthusiast, no dreamer, no fanatic; but one who might have been matched with Machiavelli in subtle command of the springs of human action—with Richelieu in the practice and art of governing mankind—with Hobbes in daring paradoxical consistency—with Mahomet in that fascination which links together stronger minds for the achievement of an arduous enterprise—with Hildebrand in boundless and well-digested purpose; and, in a word, with any among the few whose single energies have turned the current of human affairs into a new channel.

"Loyola's elementary idea—that of an absolute domination over the spirits of men, and of a centralization of all the powers on earth, in the bosom of one master of souls, was not of his invention; for it suggests itself always to a certain class of minds, and is as old as human nature, and has, under various phases, been coming to the surface, and striving for a definite form and visible existence, from age to age. But no former endeavor of this kind has been so consistently imagined, or has been so successfully achieved. It is Loyola who has shown the world what might be meant by the phrase 'Spiritual Polity:' it is he who has known how to smelt soul-ore into one mass—a mass uniformly crystallized and shining on its surface, and mathematical in its figure, and thoroughly malleable and ductile, and a good conductor of sounds: it is he who has brought to perfection the process, often attempted, of forging hundreds of individual wills into so true a continuity of substance that the volitions of a single mind should pass, like galvanic currents, through the whole, and become intelligible and effective at the remotest distances."

As to the system of Loyola, Mr. Taylor does not regard it with the instinctive and hereditary horror of many Protestant minds. He does not regard it as necessarily and permanently identified with Romanism, or as linked with the fate of the Romish Church. His opinion is that though Romanism should fall, Jesuitism might survive to meet certain elements of human nature which create, at least in some minds, an appetite or want for such an Institution.

"It is easy to fall into the error of supposing that Jesuitism, which at the first so signally came to the aid of the Romish Church in its time of need, and which has made so many professions of devotedness to its service, is itself a mere appendage to that Church; or that it is a sort of emphatic Romanism; or that it stands on level ground along with the other religious orders, and that it is related to the Papacy nearly as they are. Such an idea of the Society as this is not merely contradicted by every page of its history, but is incompatible with its spirit and its rudiments. Jesuitism may outlast Romanism; or it may be wholly severed from it, and may yet live and grow. Often as the Society has been seen prostrate at the foot of the Sovereign Pontiff, venting itself in vehement professions of loyalty, it has, in fact, always hung loose upon ecclesiastical Catholicism, and has shown itself to be organically independent, and living by its own sap, drawn from the soil by its own root and fibres. Jesuitism has its own purposes to secure, and its own law of self-preservation; and should the day come when it could not save both itself and the Church, or could save itself only by conspiring against her, its past history would warrant the belief that the Papacy might, at such a conjucture, fall—set upon by its professed friends, and with Cæsar's last words on his lips, while it looks to 'the Society.'" * * *

"In these 'last days' the hurricane of revolution has unroofed, or has utterly overthrown, almost every sanctuary of blind faith, and of devoted feeling. There remains, however, still one CAVERN; and the Jesuit Society guards the entrance of it;—a cavern where twilight sheds its fascinations upon unknown objects of awe. The herd of men seek for and enjoy the glare of day: but not so the wise—not so women. While the greater number approve only what they understand (or what they think they understand) and will support only what they discern to be useful, others, and they are not a few, distaste whatever is thoroughly intelligible, and captiously reject whatever is presented to them as unquestionably useful. Men of this order attach themselves the most passionately to that which will never show them the reason why they should do so; and it is with an irresistible instinct that they court, invite, and yield themselves to whatever it is which most men turn from with dread and hatred.

"It may then be assumed as probable that, notwithstanding the general adverse tendency of the times, and even drawing a new strength from that tendency, Jesuitism, as a purely spiritual domination, will perpetuate itself. It is another question whether it has not seen its last days as a secular scheme and polity, existing among other polities, and exerting an influence over them in a direct manner."

These apprehensions we fully share. Indeed, we are of opinion that there must be a severe intellectual struggle with Romanism itself before it shall be finally put down. A system which has captivated some of the most cultivated minds of our own time is not to be demolished by a sneer. It is not enough to pour forth vehement rhetoric against it as the "Beast" and the "Man of Sin." It is not enough for Dr. Brownlee to have uttered fulminations that emulate those of the Vatican; it is not enough for Kirwan to write letters about frivolous superstitions, or for Dr. Dowling to publish a history of Romanism, illustrated after the fashion of Fox's Book of Martyrs. These all have their place, and do some good. But to cope with Romanism, and preëminently with Jesuitism, it is necessary that these systems should be understood in their deep philosophy as they are understood by few. For this purpose such treatises as that of Archbishop Whately on the Errors of Romanism, and this of Isaac Taylor on Jesuitism, are more and more demanded. If we except the masterly article in the *Edinburgh Review*, a few years since, no writer has seemed to comprehend Loyola and his system as does this author. Every minister in America who would know anything of Jesuitism should read this book.

HISTORY OF MARIA ANTOINETTE. By John S. C. Abbott. New York: Harper & Brothers. 82 Cliff-st.

This is another volume in the series of Abbott's Histories. It is written in an easy, graphic, fascinating style, with perhaps too strong a sympathy for downcast and outraged royalty. Fiction could not invent a story so painfully exciting as that of the ill-fated consort of Louis XVI. Mr. Abbott has presented it in vivid but truthful colors.

We see, by the way, that he gives the common version of the death of the Dauphin in the tenth year of his age, without noticing the story of his escape to the United States.

The engravings in the volume are numerous and beautifully executed.

HARPER & BROTHERS have just published LIFE IN THE FAR WEST, by George Frederic Ruxton, author of "Adventures in Mexico and the Rocky Mountains," &c., a book full of amusing and stirring incident, which we would specially recommend to all who are California-bound by the overland route.

BLACKWOOD for June contains the following articles: The Caxtons, Part xiii; the Romance of Russian History; Letters to the Rev. Charles Fustian, an Anglo-Catholic; Austria and Hungary; Feudalism in the Nineteenth Century; Civil Revolution in the Canadas; Dies Boreales, No. I, Christopher under Canvass.

The article on Austria and Hungary gives the ablest exposition which we have seen of the causes of the war, and shows conclusively that it is on the part of the Hungarians a war for Constitutional Rights against the ambitious encroachments of the Emperor of Austria. The writer is sanguine of the success of Hungary even against Russia. He concludes with the following sententious paragraph:

"If Austria uses the power of Russia to enforce injustice, and, with that view, is prepared to sacrifice her own independence—we should refuse to identify the cause of monarchy and order—the cause of constitutional liberty, morality and public faith—with the dishonest conduct of Austria, or the national antipathies and dangerous aspirations of Russia."

The article on the Canadian revolution, dating from Canada West, is full of British antipathies to French influence, and has of course no sympathy with annexation.

In the *Dies Boreales* is revived under a new name the *Noctes Ambrosianæ*, so long a favorite feature of this magazine. The conversational powers of Christopher are wide awake at early dawn.

The letters to Rev. Chas. Fustian are filled with dolorous complaints of the changes which Anglo-Catholicism is introducing into all the customs of society. The young Oxfordite has just been visiting his native parish, and some of the effects of that visit are detailed in a series of admonitory epistles from an old friend. Here is a specimen:

"You object to being called a Puseyite, or a Tractarian; and as I believe you never read any of the Tracts, nor were lucky enough to comprehend any of Dr. Pusey's writings, you are right to decline the names. But it is easy to perceive, even from your outward man, that some great change has taken place upon you. It is not for nothing that you wear so very tight a neckcloth, and so very low-collared a coat; your buttons also are peculiarly placed, and there is a solemnity in your manner of refusing an invitation to pot-luck on a Friday which it is edifying to behold. But all this surely must have a name.

"We must have a new almanac if you come among us much more; for the very days of the week are no longer to be recognized. Tuesday, instead of being the lineal descendant of Monday, is now know as the heir presumptive of Wednesday, and does duty as the eve of something else. The wife of our physician invited us to dinner on the Feast of St. Ollapod, which after great inquiry, we found meant Monday the 22d. The months will not long escape—the weeks are already doomed—and, in a few years, our parish registers will be as difficult reading as the inscriptions of Nemroud."

THE NATIONAL PREACHER.—The June No. of this venerable monthly has an excellent and seasonable sermon by Rev. HENRY T. CHEEVER, on the Benefits of Afflictions, which we commend to the serious and prayerful consideration of all who in this season of God's visitation are called to endure suffering.

The other sermon in this number is on the Duty and Benefit of Pastoral Visitation, by Rev. John Dudley, of Vermont.

GRAMMATICAL ERROR.

A friendly correspondent, whose letter by its post-mark hails from Albany, calls our attention to the following expression in our notice of Mr. Lesley's address a fortnight since—"*which had been better avoided.*" He pronounces this bad grammar; and deprecates the influence of such phrases on the notions of good English and good style which obtain among the readers of *The Independent*. We accept the criticism of course as obviously just, and can only attribute the original inaccuracy to the unavoidable haste in which the article was written. Our object was to state the facts as fully and clearly as practicable, without much thought of the "English" in which it was done; and it is an evil incident to newspaper writing, as our correspondent must be aware, that its errors whether little or great are with perilous rapidity solidified by the types. We hope our friend will keep his spectacles on, if they don't magnify too much, and let us know of any other detected expressions which *would better have been avoided*.

In the same article, where reference is made to Mr. L.'s views of Inspiration, the sentence "his sentiments correspond to a considerable extent with those that prevail" &c. should have been printed—"his sentiments correspond with those that prevail to a considerable extent in the vicinity" &c.

ORIGINAL COMMUNICATIONS.

For the Independent.

THE CHOCTAW MISSION.

MESSRS. EDITORS:—I have read several articles in your paper on the Choctaw Mission, and its connection with Slavery, and as you think it important that "the subject should be fully discussed, and all its bearings be fairly understood, before the meeting of the Board at Oswego, in September next," I take the liberty to suggest a few inquiries for your consideration.

1. Are you sure that a large proportion of the patrons of the American Board are dissatisfied with the course hitherto pursued by the missionaries among the Choctaws? Is not the Board itself, being composed almost entirely of Northern men, a fair representative of the great mass of its supporters? And what are the views of the Board? This subject has been before them repeatedly, and been thoroughly discussed. Almost the whole time of the meeting at Brooklyn, in 1845, was devoted to the discussion of the subject. And what was the result? The Board adopted, I believe unanimously, the Report of their Committee, from which the following is an extract:

"The Committee believe, *in agreement with the unanimous opinion of the missionaries*, that any express directions from this Board, requiring them to adopt a course of proceeding on this subject essentially different from that which they have hitherto pursued, would be fraught with disastrous consequences to the Mission, to the Indians, and to the African race among them."

Such were the views of the Board in 1845; and they have expressed no opinion on the subject since that time. Have their views undergone a change? Do they now think that "directions" ought to be given to the missionaries "requiring them to pursue a course essentially different from that which they have hitherto pursued"? What proof is there that such is the fact? I have not seen any; and I am yet to learn that the great mass of the patrons of the Board are dissatisfied with the course pursued by the missionaries.

2. What change in the conduct of the missionaries do you deem necessary to render it proper that their connection with the American Board should be continued? Is it necessary that they refuse to admit any more slaveholders to the church; and that they take measures to have all who are in the churches excluded as soon as possible? Nothing short of this will satisfy that portion of the community which was represented by President Blanchard at the last meeting of the Board. They maintain that "slaveholding is a practice that is not to be allowed in the Christian Church." But you do not take this ground. If I understand you, you admit that "slaveholding does not always involve individual guilt in such manner as to exclude every person implicated therein from Christian fellowship."

Must the missionaries cease to hire slaves? This they are not only willing but anxious to do as soon as possible. They have heretofore hired slaves because they considered themselves compelled to do it by absolute necessity, and their course in this respect has been justified by the Prudential Committee. I am happy to learn that this necessity is not expected to exist much longer, if it has not ceased already. On this point, therefore, I trust there will be no ground of complaint hereafter.

What more must the missionaries do? Do you say that they must cease to manifest a pro-Slavery spirit, and to lend their influence to uphold the system of Slavery? I am not aware that they have manifested a pro-Slavery spirit, or that they have exerted any influence in favor of Slavery. That they abominate the whole system is evident from their letter to Mr. Treat; and Mr. Treat in his reply says, "We presume your views are in substantial accordance with our own."

Mr. Kingsbury, one of these missionaries, in a letter published in the *Central Watchman*, says, "I would not willingly do anything to encourage or sustain Slavery. It is a system I have ever deprecated, as fraught with incalculable evils—civil, social, moral and intellectual. *I have ever felt it my duty to do what I could to discountenance and discourage it.*" Such are the views entertained by the missionaries generally; and such they are understood to be by the Choctaw people, as is evident from the following extract of a letter addressed to Mr. Kingsbury by an influential and leading man of the nation: "You are a Northern man, and meddle yourself too much about the doctrine of abolition, which we condemn. With this doctrine you will divide us among Christians, and stop the good work of God, by chilling the hearts of the Choctaw Christians." In view of these facts, I would inquire whether it is just to the missionaries to represent them as holding "a position of *neutrality* in regard to Slavery?" If they deprecate the system "as fraught with incalculable evils," and feel it their duty to do what they can "to discountenance and discourage it," they certainly do not look upon it with indifference. They cannot therefore be neutral in this sense. But do they not profess to take neutral ground? They do; but I understand them to refer to the controversy between the abolitionists and those who are opposed to their peculiar views. They say, "For many years it has been deemed by us important to our usefulness *in our own sphere of labor*, not to agitate our own minds and those of our people with any of the great and exciting topics of the day in Church or State, such as cause debate and division, and the ranging of men into parties against each other. We had our principles once tried in this respect, when the Presbyterian Church was divided into two schools. The subject was once introduced into our Presbytery for action thereon. A few words were spoken, enough to show that division might be near us. We then resolved to be *neutral*. . . . In regard to one feature of the subject of Slavery, we feel that our principles in favor of *neutrality* are also to be tried. We have been aware of the approach of this subject; and we thought our situation was described by the prophet Isaiah, when he said, 'Their strength is to sit still.' We have endeavored as a mission to keep aloof from the abolition movement, for some of the same reasons that forbade us to join our own Presbyterian brethren, in either of their schools, so long as it would endanger our own unity."

These remarks show in what sense they have endeavored to take *neutral ground*—*neutral* ground not in regard to Slavery, but in regard to the controversy respecting the proper mode of opposing it. They have "deprecated" the "system as fraught with incalculable evils—civil, social, moral and intellectual," and "have ever felt it [their] duty to do what [they] could to discountenance and discourage it."

But perhaps you will say, they have not taken that open and decided stand against Slavery, in their preaching and conversation, which they ought to have taken. That they have borne their testimony against it in some way is certain, if the statement of Mr. Kingsbury is true. And the Prudential Committee admit that as to the "*when*, or *where*, or *how*," the missionary must judge for himself. "He is sent forth," they say, "because he is thought to possess the wisdom, integrity and zeal which are needful for this very work, and far be it from us to encroach upon his lawful prerogative." Why, then, all this complaint of the missionaries? Why are they not left to judge for themselves as to the manner in which they shall exert their influence against the system of Slavery? That they feel their responsibility in this matter is abundantly evident. The question, how missionaries ought to conduct in a slaveholding community, has been with them a practical one ever since the establishment of the mission. It is a question which they have examined with great deliberation and much prayer to God. They have taken the Bible as their guide, and they think they have been guided in the way of truth. They have adopted a course which they believe to be sanctioned by the example and teachings of Christ and his apostles. And here permit me to make two inquiries: 1. Has the example of Christ and the apostles any weight in settling this question? 2. Has it been shown, or can it be shown, that the course pursued by the missionaries is not sanctioned by their example? Mr. Treat in his letter to the missionaries says: "We do not claim that either Christ or his apostles expressly condemned this system in the New Testament. But we do claim that they said and did much that, by fair implication, bears strongly against it; while on the other hand they said and did nothing that, by fair implication, gives it the least sanction." And have not the missionaries said and done much that, by fair implication, bears strongly against the system of Slavery? And have they not refrained from saying or doing anything which, by fair implication, gives it the least sanction? Have they not inculcated in their preaching every duty enjoined by Christ and his apostles? And have not their example and influence been such as to make the impression on the Choctaw people that they utterly deprecate the system? This is certainly true, if any credit is to be given to the statement of Mr. Kingsbury. If, then, the missionaries are blamed for not making a more direct attack on the system of Slavery, let it be shown that they are not justified in the course which they have pursued by the example of Christ and his apostles.

3. Suppose the Choctaw Mission should be transferred to the Presbyterian Board, what shall be done with the Cherokee Mission? Shall that also be transferred? But the missionaries are Congregationalists, and may not perhaps be willing to come under the direction of the Presbyterian Board. Will it be said that their course of proceeding is less objectionable than that of the Choctaw missionaries? But they have slaveholders in their churches; and there are many who maintain that "slaveholding is a practice not to be allowed in the Christian Church," and and "who cannot be convinced, and who will not be silenced." Besides, I was informed a few days since, by a member of the American Board, who had his information direct from the Missionary rooms, that a letter has been recently received from the Choctaw Mission, which places that mission on precisely the same ground with that of the Cherokees: so that there can be no more objection against retaining the former than against retaining the latter. Suppose this should be found to be true when the Board shall meet in September, what course should you think the Board ought to pursue?

4. Since there is a difference of opinion among the patrons of the Board in relation to our Indian Missions, is it wise that either party should assume a threatening aspect, and attempt to intimidate the other? It has been said that the American Board cannot afford to retain the Choctaw Mission, intimating that if it is retained many will withdraw their patronage from the Board. But there are multitudes at the North, as well as at the South, who feel that the missionaries ought not to be blamed. Suppose they should say, if the missionaries are blamed, and measures are taken to separate them from the Board, they will withhold their contributions? Would this be wise? Would it not be better for both parties to repose confidence in the wisdom of the Board, and acquiesce in its decisions?

A NEW ENGLAND CONGREGATIONALIST.

OHIO INSTITUTE FOR THE BLIND.

FROM OUR CORRESPONDENT.

COLUMBUS, June 18, 1849.

Perhaps no features in the character of the public institutions of Ohio are regarded with more general pride and enthusiasm than her asylum for the instruction and improvement of those deprived of the common blessings of humanity. However narrow the intellect, and niggardly the spirit of some may chance to be, I have yet to meet with the individual who is disposed to regard with a grudging eye the amount expended by the State for the melioration of the lot of those whom nature or accident has deprived of any of our common attributes.

We however lay no claim to originality, either in the suggestion of the objects themselves or in the method generally adopted in carrying them out; but in this, as in education and morals, we gratefully acknowledge that we only follow the lead of our beloved New England and New York.

The growing population of our State, including the usual proportion of individuals afflicted with blindness, led to the appointment of a board of trustees in the winter of 1835 and 1836 by the Legislature then in session.

This board, consisting of Rev. James Hoge, D.D., H. N. Sweyne, Esq., and Dr. Wm. Awl, were instructed to inquire into the practicability of educating the blind, both in science and such of the mechanic arts as lie within their power, and also to ascertain the number and ages of those thus afflicted within the limits of the State. Their report being favorable in regard to the practicability and utility of establishing such an institution, they were charged with the selection of a site, and the arrangement of the plan for a suitable edifice.

Their first report, dated December, 1836, is now before me, showing the blind population of the State at that time as follows: males, 160; females, 131. Of these 61 were under 16, 29 under 25, and 201 over 25. They estimated the probable attendance for some years to come at from 50 to 100. Not willing that any time should be needlessly lost, the trustees hired a tenement, and engaged the necessary persons for the commencement of the enterprise; and on the 4th of July, 1837, the school was formally opened in the Presbyterian Church by divine services. The Sabbath-schools of the city, with their teachers, were present, besides a large concourse of citizens—the whole assemblage amounting to about 900 persons.

On this occasion there were present five blind children, with their teacher, Mr. A. W. Penniman, a young man who had been instructed in the New York Institution for the Blind. His services have from that time been retained in the Asylum. In September the number was increased to nine, and on the following March to eleven.

At the presentation of the first Annual Report, the Superintendent spoke favorably of the proficiency of the pupils, one of whom could then read quite intelligibly in the New Testament. Such was the commencement of an institution for the relief of the suffering; its foundation was in the sympathies of an enlightened public, which has neither showed itself parsimonious nor fickle. The generous appropriation of the Legislature enabled the Trustees to purchase an eligible site on the National road, then just without the limits of the Corporation, but since included in its charter. The grounds, containing about fourteen acres, are neatly cultivated, and with the contemplated improvements will soon contribute not a little to the beauty of the city. The edifice, though it was designed to meet the demands of the inmates for a series of years, is already becoming rather strait for the accommodation of those that claim the benefits of the Asylum.

From the commencement to the present time the number in attendance has been as great as that anticipated at its commencement, and the proficiency of the pupils, both in science and manual labor, has fully justified the interest manifested so uniformly by the public through their Legislature.

The last Annual Report gives the names of 73 pupils; 3 of these are from other States, and supported by friends; the rest are supported at the expense of the State. The expenses for the past year were $11,409 43, a sum that would be swallowed up and hardly heeded in one single attempt to make a parade of military glory, by which human beings would be offered up as victims to gratify either ambition or revenge. Here it is made to give the bread of life, both spiritual and temporal, to grateful hearts who repay in prayers and blessings every generous effort for their true happiness. So cheap a thing is charity—so costly is its antithesis.

In tracing the history of this and kindred projects for the alleviation of human bitterness, it is curious to observe to what slight outward incidents the human mind is often indebted for the suggestion of the most important ideas. While to Japan must be accorded the honor of first instructing and elevating this afflicted class, by consecrating them as their national bards, and committing to their faithful memory the history of the nation with the embellishment of its heroic deeds, France rightly shares the credit of teaching the means of tangible communication with the world of letters.

From the first Report of the Trustees of the Ohio Institution for the Education of the Blind I take the liberty to make the following extract:

"Valentine Hany, a Frenchman, and brother of the celebrated Abbe Hany, first conceived the project of teaching the blind to read. In an evening's walk M. Hany's attention was arrested by the sound of music proceeding from one of those houses of refreshment so common in Europe along the public promenades. Approaching the spot he discovered eight or ten blind persons, '*spectacles au nez*,' seated behind a long desk which was covered with music books, executing in concert various airs on different instruments, much to the amusement of the bystanders.

"The parade of music books was of course a mere farce; but the active and benevolent mind of a Hany converted this otherwise ridiculous circumstance into an event the most important in its results.

"The blind, thought he, readily distinguish objects by the diversity of their forms; why then should they not be able to distinguish fa from sol, and A from F, if these characters were rendered palpable? Following out this idea that chance had thus suggested, M. Hany in a short time prepared and submitted to the Royal Academy of Sciences a memoir, in which he proposed and explained a new plan which he conceived might be successfully employed in the instruction of the blind."

Such was the origin of one of the most noble improvements of the last century, to which the Blind, both in Europe and America, are indebted for light in the midst of darkness. The name of Hany, registered on the annals of the past, will only gather glory from time, while those of conquering heroes, once encircled with rays of glory, will grow dim, and finally sink into oblivion, as their deeds are weighed by the advancing spirit of love that in the ages to come will sit in judgment upon the past.

H. M. T.

RECEPTION OF FATHER MATHEW.

The arrival of the great Irish philanthropist is expected constantly. We are pleased that the City Council have resolved to give him a most distinguished and worthy reception, at the public expense, through a committee appointed for that purpose. It will be a scene of thrilling interest. The arrangements, as far as we are acquainted with them, are these:

Father Mathew will land from the ship at Staten Island, where he will remain over night. Next day the committee of the Corporation, with four hundred other invited guests, will go down the Bay in a steamer of the first class, and bring him up to Castle Garden, where he will be presented to the Mayor. He will subsequently be conducted to the City Hall; and after pausing to rest in the Governor's room, at 6 o'clock, P. M., he will be presented to the people assembled in mass in front of the Hall, and thence he will proceed to his lodgings.

The next night the friends of Temperance will give him a great meeting at the Broadway Tabernacle. He will remain here probably about five days.

He will be expected in Boston on the 4th of July, where he will probably remain four or five days.

For the Independent.

OUR FAITH.

Our best reason for belief is our necessity of belief. It is a want of our nature which can never be satisfied with anything else than a belief in Omnipotence. An infidel's opinions can never amount to belief; they are on the contrary the careful avoidance of belief. Though we may cavil and doubt in health and prosperity, when there comes danger or affliction which nothing but the power of the Almighty can avert, our very need of His aid compels us to feel the truth of His existence. There are times in a man's life when he must believe in God, or die in despair—when no longer shrinking from faith in Him, he clings to that faith with the tenacity of a drowning man to his proffered hope of rescue. This may be a faith which shall pass away with the occasion which called it forth, or it may be such as shall lead him "always" to "call upon God," but we think there are few men in whose hearts one form of it has not arisen in the emergency of peril to themselves, or of anguish for those they love. Therefore is unbelief said to be of the heart and not of the understanding, for to what the heart earnestly desires to believe, the head will not long refuse its credence.

And how beautiful, how soul-sustaining is this faith when it has become the continued necessity of our being!—when it has become "an anchor to the soul, sure and steadfast," preventing it from being dashed to pieces against the destructive shores of atheism, or drawn into the quicksands of error, or from being engulfed in the great maelstrom of sin!—when the mind "is fixed" and pursues its calm and earnest course, "heart within and God o'erhead!" Feeling that "thus far the Lord hath led him on," the Christian can quietly repose in the arms of his creating and sustaining Father, believing that He "will safely keep that which he hath committed to Him." He, sinful, miserable man that he is, is guarded by Him who created the universe, and who "upholds all things by the word of His power." He "numbers even the hairs of his head," and keeps him "as the apple of His eye." He has led him from his birth, through the perils of his youth, and now promises that "even to hoar age will" He "carry" him. Do sorrows come, they are for his chastening; do grievous afflictions visit him, they are the flames of the furnace which shall purify him, and prepare him for the spotless robes in which he shall join the "worthy" who "walk in white." In all the excitements, the alarms of this agitated world, he "whose mind is stayed on God" has the promise of "perfect peace." "He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord." In all his sorrows and afflictions God "pitieth him as a father pitieth his children," telling him to "cast" all his "sorrows upon Him." When in weakness and sinfulness he offends against Him, he has an Intercessor and Advocate before Him—one "who hath borne our griefs and carried our sorrows"—who "having been tempted Himself, knoweth how to succor them that are tempted." In sadness and dejection he hears the gentle words, like those of "a father consoling his fretful child"—"as one whom his mother comforteth, so will I comfort you." And when after being "tried, troubled, tempted," but still "sustained," he in fearfulness draws nigh the end of his journey, he still goes steadily and calmly, saying—"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, thy rod and thy staff, they comfort me."

Thus in the youth of the Christian, shall God be his "guide," in manhood his "Redeemer" and "the glory of his strength," in sickness and adversity his "supporter" and "preserver," and the "comforter" of his old age. ERNEST.

SELECTIONS.

Peace in Death.

We give below two selections from the poems of Rev. W. B. Tappan, which were intended to follow our obituary notice last week. In that notice, the line "There is an hour of hallowed peace" should read, "There is an hour of *peaceful rest*." It was the design of the writer to indicate that Mr. Tappan was the author of both those pieces, and to make a transition from one to the other:

"The soul, released from feeble clay,
Drinks at the fount of living day;
She bathes in happiness above,
Inflamed with holy, quenchless love.
The pleasures that each sense refine,
Spring from the source of joy divine;
Their rest, fruition ne'er can tail;
'T is lasting as the ALL IN ALL.

"Come then, O pleasing, awful hour!
That frees me from each slavish power.
Thou Comforter! calm every fear.
Savior! wipe every trembling tear.
Some sister angel hover nigh,
Compose my couch, receive the sigh,
And sweetly whispering, *Soul! be free*—
Bear me away, my God! to Thee."

* * * * * * *

"Dear to the shipwrecked is the port
Where, on a stormless sea,
His barque rides safe from every gale,
From shoals and quicksands free.
Dear to the wanderer is the star
That points his doubtful way,
That cheers and guides him when afar
His faltering footsteps stray.

"And dear the hour when I this head
May pillow on its rest,
When I, amid the thronging dead,
Shall be a welcome guest.
Oh! dear to me that last repose,
Where I this wasting form
May shelter 'neath the opening rose,
That knows no wintry storm."

The First Idea of God.

About a week since the moon was nearly at the full—we were upon the front piazza, enjoying the beautiful prospect, which you know spreads before us. Above the tops of the trees, up rose the silvery moon.

"What is that, Aunty?" exclaimed John, who sat upon my lap. "What is that?"

"The moon."

"Pretty, pretty moon," he exclaimed, clapping his hands. "Who put it up there in the sky?"

"God."

"What does that mean?"

"God means GOOD. God, who is the Father of us all, made the moon, and put it in the sky."

The child was lost in thought a moment, and then earnestly inquired, "Where is God?"

"Everywhere. We cannot see Him, because He is not made as we are; but He lives, and takes care of us night and day, though we cannot see Him."

"Did God make me?"

"Yes: He did."

"Did He make you, and my mother, and my father?"

"Yes; He made all of us, and everything that you see. Those flowers, and the birds, and the gold fishes."

"How good it was for God to make so many pretty things. Don't you love God, Aunty?"

"Yes; He is very good—I do love Him."

"But now, my dear, it is time for you to go to bed," said I, putting down the child, and taking him by the hand to lead him into the house.

"No, no; I don't want to go to bed. I want to see the pretty moon," he exclaimed, breaking away from me, and running across the piazza.

"But it is getting late, and growing cool. You will take cold and be sick."

"Come, John, you must go to bed now, and in the morning I will tell you more about the moon, and our Father who made it."

As soon as John entered the breakfast parlor, he exclaimed, "Come, Aunty, I want to go and see the pretty moon."

I led him to the door, and pointing to the place where he had seen it the night before, said, "You see the moon is not there now, it has gone away."

"Has God gone away too?"

"No: God is always here!"

"What did He take away the moon for?"

"Because we do not need it when the sun shines. The moon makes it light in the night, and the sun in the day. You do not want a lamp in your room in the day-time; but at night, when it is dark, you like to have it there."

"I do not want a lamp now; I am not afraid in the dark. Does God see in the dark?"

"Yes; He sees in the night as well as in the day. And He can take care of you when you are asleep. But now we must go to breakfast."—*The Nursery Book.*

Belief in the Bible.

The following simple and earnest expression of faith in God's word is from the pen of Sheridan Knowles, Esq., formerly an actor and a successful dramatic writer, author of "Love Chase," &c.

"Blessed be God, who, compassionating our infirmities, while he calls upon us for faith, vouchsafes 'a cloud of witnesses' for our encouragement—'Lo I am with you, alway, to the end of the world.' A company of humble men—men the very humblest, as to worldly circumstances—were to subsist to the end of the world; to subsist in association with the Lord of the universe!—not by report, not by representatives; but in themselves! They *themselves* were to subsist to the end of the world! Not only Matthew, John, James, Peter, and Jude; but the rest; for though we are destitute of any personal record from the remaining six, yet their *actual* testimony breathes along with that of the former. Andrew, James the son of Zebedee, Philip, Bartholomew, Thomas, and Thaddeus, speak to us as well! Gospel, history, or epistle; we peruse the document of all! And in that document have all survived through the lapse of upwards of eighteen hundred years—and will live though the term should be quadrupled! And what write Mark and Luke, but the minds and souls of the eleven?—and what is Paul, great as he is in himself, but the spirit of the eleven? In any *one* of the apostles we have the pith and marrow of the *whole brotherhood*, so that, had only one of them written, we should have the whole brotherhood in that single one. And in themselves *alone* could they have thus survived? Not in Ignatius, or Clement, or Augustine, or Jerome. With the gospel of Matthew, what need have I to pin my faith upon the sleeve of St. Optatus, or St. Leo the Great, or Pope Innocent, or upon that of any other pope whatsoever? Here is Matthew himself! I shall listen to the apostle. It is the Spirit that speaks in him! I shall hearken to the Spirit. It is the Holy Ghost, perfect, infallible; and he who adds to Matthew or takes from Matthew, in the name of the Spirit, utters falsehood to the Holy Ghost. We must believe the Holy Ghost, before Pope Pius, of this, or of any other age! No matter how wise, how liberal, how humane, how *devout*. Contemplating the former as a mere human being, we may admire him for these graces; but contemplating him as a servant of Jesus Christ, we reject him upon the testimony of his acknowledged Master; for, by that testimony, he betrays that Master even worse than Judas did: inasmuch as Judas fell, through the lust of filthy lucre, whereas the pope sins from divers lusts, corrupting multitudes by his example! We *dare not* make any allowances for the prejudices of education, or for the influence of dogmas, inveterate from the corrup sanction of ages. *There* is the Bible! *There* are the tables of the Christian's law! *There* are Christ and the apostles! *There* is the promise fulfilled—'Lo I am with you alway, to the end of the world.'"—*Knowles' Rock of Rome.*

WORKING UP THE RAW MATERIAL.—At the Anniversary of the Ragged-School Society, which was the largest of all the May Meetings, Mr. Hindley, M. P., produced the raw material out of which cloth and paper could now be manufactured; and, having shown as a contrast the articles produced from them, asked whether Christian men would be outdone by the men of the world, and give up their destitute and helpless fellow creatures in despair. (Cheers.)

THE BIBLE HALF-OPEN.—At the meeting of the British and Foreign School Society the Earl of Carlisle (Lord Morpeth) referred to the magnificent celebration of the new French Republic which has just taken place in the capital of France, where was upon the steps of the altar a statue of Religion, with a Bible half-open. "I am glad, sincerely glad, to read of any such disposition, and such tendency—(cheers)—but I would remark that it is the glory of this country and the special spirit of this Society to display the Bible, not half, but wholly open, to all the people." (Loud Applause.)

THE LONDON RELIGIOUS TRACT SOCIETY.—This Society was formed in 1799, through the influence of Rev. George Burder, and was the parent of the British and Foreign Bible Society. At the late Jubilee meeting it was stated that it has issued five hundred millions of publications, in one hundred and ten languages. Rev. A. Wells said there were probably those present who would live to celebrate its Centenary, as they had now witnessed its Jubilee; and he hoped they would then be told by the Committee that they had circulated five hundred *thousand* millions, and that China had been pervaded with its works.

WESLEYAN METHODISTS.—Of the 32 districts in the English connection, 25 report an increase of more than 9000 members; 3 report a decrease of 700, of whom 600 are lost by the extensive emigration in Cornwall; and the others have not held their annual meeting. The question who shall be next President of Conference is already agitated; and it is understood by the *Patriot* that—

"Rev. Thomas Jackson, Theological Tutor at Richmond, is the Tory candidate; and the Rev. Joseph Fowler, the present Secretary, is the Liberal one. As Dr. Newton, now President, declines any further official appointment, Dr. Hannah, Theological Tutor at Didsbury, will probably be chosen Secretary."

RECENT SLAVERY ITEMS.—In New Orleans a colored man named Alexander Priere, always supposed to be free, has been claimed and consigned to slavery, with his family. It seems that one Heno, a butcher, having acquired a fortune in New Orleans, returned to France and died there. In selling his slaves there was one woman whom he could not sell, because she was blind; whereupon he left her to take care of herself as free, and his family have never done any act of ownership. In the lapse of years she became the mother of two children, one of them the man above named; and they are now the parents of children. But lately a negro named Tomassin, having a quarrel against Priere, revealed the facts to a son of Heno, who has in consequence claimed the whole Priere family, and reduced them to Slavery! What a law!

The *Memphis Enquirer* says that a negro slave belonging to James Mason, was peaceably riding along, minding his own business, about nine miles from town, when he was hailed by a wagoner named Briggs, from Mississippi, and not inclining to answer, Briggs drew a pistol and shot him dead. Nothing is said about any legal proceedings.

The *Cumberland* (Md.) *Civilian* says—

"On Wednesday, a man named George Scott got on the cars at Green Valley Depot, accompanied by a negro woman belonging to Joseph Harness, Esq., residing near Oldtown, in this county, and at Cumberland took seats in the coaches for Brownsville."

They were pursued and overtaken about 20 miles distant, and brought back, the woman to go South, and the man to the penitentiary.

The *Romney* (Va.) *Intelligencer* mentions that on Saturday night week, eight negro men belonging to citizens of Hampshire county absconded, and although liberal rewards had been offered for their apprehension